Shepherds

OCTOBER, 1949

THE ADVANCE
FOR CHRIST AND HIS CHURCH
A CRUSADE TO CONQUEST

ist and Nicodemus"
by Michaelson

neral Board of Evangelism

V.4
1949-50
104258

THE BEST DAYS OF OUR YEAR

1949 SEPTEMBER 1949

SUNDAY	MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY SATURDAY
11	*Send out non-resident "letters of notification"* *Order materials for World Wide Communion and "See You in Church"*
18	*Enlist visitors for visitation next Sunday* *Put out "See You in Church Sunday" posters, etc.*
Visitation 25 Sunday	*Complete visitation* *Send out W. W. Communion letters, invitation, leaflets*

1949 OCTOBER 1949

	United Evangelistic Advance starts, with 40 denominations co-operating. See September "Shepherds"
2	*World Wide Communion Sunday* *Send letter to absentee members* *Register the attendance* *Enlist visitors for Non-Resident Week*
9	*Register the attendance* *Women visit those absent two Sundays* *Send out "See You in Church Sunday" letter, leaflet, etc.*
16	*Register the attendance* *Men visit those absent three Sundays* *Complete enlistment of best evangelistic visitors for Non-Resident Transfer Week*
23	*"National Non-Resident Transfer Week"* *Visitation evangelism Monday night through Thursday* *Use Turn-Over Charts in training laymen*
30	*Protestant Reformation Sunday* *Membership Sunday for transfers*

Hold membership class for those who made first commitments
A later Membership Sunday for those to be received on profession of faith

A CHURCH THAT DOES NOT WIN PERSONS TO CHRIST
AND BUILD THEM UP IN THE FAITH
IS NOT LIVING UP TO ITS BIRTHRIGHT—ITS CHARTER

Order Blank

Upper Room Materials

Enlarging the Ministry of the Printed Word

		Amount
_____ THE UPPER ROOM LITERATURE RACK—Large.	Holds 28 pices. $15.00	_____
_____ THE UPPER ROOM LITERATURE RACK—Small.	Holds 6-8 pieces. $5.00	_____
_____ HOW TO CONDUCT FAMILY WORSHIP AT THE TABLE.	15¢ each. 8 copies, $1.00	_____
	100 copies $10.00	_____
_____ THE FAMILY AT WORSHIP—Four Simple Rules.	4 pages. Package of 20, 25¢	_____
	Five packages, $1.00	_____

Comfort

_____ THE UPPER ROOM COMFORT SERIES.	Six Booklets in Package, 50¢	_____

Our Faith

_____ THE POCKET BOOK OF FAITH. Ralph S. Cushman.	35 cents each. 3 copies, $1.00	_____

Prayer

_____ A POCKET PRAYER BOOK. Ralph S. Cushman.	35 cents each. 3 copies, $1.00	_____
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_____ DISCIPLINE AND DISCOVERY—Albert E. Day.	35 cents; 3 copies, $1.00	_____
_____ LAWS OF THE SPIRITUAL LIFE—Charles E. Schofield.	35 cents; 3 copies, $1.00	_____
_____ CHRISTIAN NURTURE IN THE HOME—Charles C. Selecman.	25 cents. 12 copies $2.00	_____

Rations

_____ EMERGENCY RATIONS—Roy L. Smith.	10 cents. 12 copies, $1.00. 100 copies, $6.00	_____
_____ LITTLE LESSONS IN SPIRITUAL EFFICENCY—Roy L. Smith.	15 cents. 8 copies, $1.00	_____

Tracts

_____ Special assortment of 100 each of 35 titles,	$5.00	_____

Bible Study

_____ THE UPPER ROOM BIBLE SERIES. 4 Booklets in Package.	50 cents	_____
_____ READINGS IN THE GOSPEL OF JOHN—Charles M. Laymon		_____
_____ THE SPIRITUAL MESSAGE OF HEBREWS—Frank E. Kerns		_____
_____ THE SPIRITUAL MESSAGE OF ACTS—W. E. Cassell		_____
_____ THE SPIRITUAL MESSAGE OF FIRST CORINTHIANS—Frank S. Hickman		_____

(Single copies 15¢. 8 copies $1.00. 100 copies $10.00)

The Upper Room

1908 Grand Avenue, Nashville 4, Tennessee

Send the above materials to Name _____

Address _____

Date _____ Amount Enclosed $ _____ Charge My Account _____

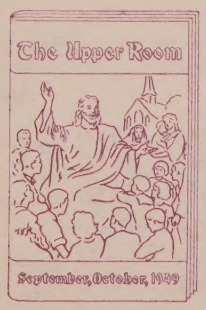
GOLDEN GATE LIBRARY PACIFIC SCHOOL OF RELIGION

Rush Order!

THE UPPER ROOM
1908 Grand Ave., Nashville 4, Tenn.

The Upper Room

International Number
September-October



_____ Copies Regular Edition
5 cents each, in lots of 10 or more

_____ Envelopes for Remailing
1 cent each, in lots of 10 or more

Use extra copies in connection with World-Wide Communion

_____ Copies Pocket Edition
5 cents each, in lots of 10 or more

_____ Envelopes for Remailing
1 cent each, in lots of 10 or more

Be sure that your youth and young people are supplied

Send to NAME _____

ADDRESS _____

The Upper Room Pulpit

October sermons by

JESSE M. BADER, Executive Secretary, Department of Evangelism, Federal Council

ELMER G. HOMRIGHAUSEN, Professor of Christian Education, Princeton Seminary

ALBERT J. MCCARTNEY, Director, Chicago Sunday Evening Club

ROY E. BISHOP, Chaplain U.S. Naval Academy, Annapolis

FRANK H. CALDWELL, President Louisville Presbyterian Seminary

CLIFFORD FORD, Pastor, Oak Park Methodist Church, Sacramento, Calif.

The Upper Room Pulpit

1908 Grand Avenue, Nashville 4, Tennessee

Subscription Order

Enter my subscription for *The Upper Room Pulpit* for one year beginning with the October, 1949, issue.

NAME _____

ADDRESS _____

_____

Also send a gift subscription to

NAME _____

ADDRESS _____

_____

Subscription Rates—United States and Canada, $1.50; Foreign, $2.00

Our "Stake" in the Family

If the life insurance industry is based on the family as an enduring institution, and if our form of government has its philosophy rooted in the family—how much more have we as Chistians to depend on the family for the perpetuation of our faith!

You believe in the family and you want to strengthen its bonds. The Family Altar has a unique ability to build family faith and to draw families into closer units.

The Upper Room through its encouragement of Family Devotions and its program of spiritual growth is an important implement in every church and in every family for the development of the high ideals of family life.

Through the Upper Room Parish Cultivation Plan you serve every family for which you have a responsibility.

Write for information or place your order now.

PARISH CULTIVATION PLAN ORDER BLANK

The Upper Room

Nashville 4, Tenn.

We plan to put the Parish Cultivation Plan into effect in our church. Beginning with the next issue please send

_____ copies of *The Upper Room*. 5 cents each in lots of 10 or more

_____ coin collection envelopes. Free to users of plan

_____ envelopes for remailing *The Upper Room*. 1 cent each in lots of ten or more.

Send materials to _____

Address _____

City _____

State _____

Name of Church _____

Date _____

This will be entered as a standing order and materials will be sent for each issue until change is ordered.

"The Last Supper" provides an appropriate worship center for a communion service, and is especially fitting for World Wide Communion Sunday. Pastors might desire to preach and reconstruct this picture from the new "Preaching Picture" by that name, issued by Tidings, on the last Sunday night in September or on World Wide Communion Sunday night before the Sacrament is administered to those who did not attend that morning.

WORLD WIDE COMMUNION

Sunday, October 2

This should be one of the great days of the church year. Thoughtful, painstaking preparation is essential. The following suggestions may be of value—

It may be necessary to arrange for two morning Communion services to care for the attendance.

The Holy Communion should be observed following the evening worship service for those who are not able to attend in the morning.

The shut-ins should not be neglected. Each congregation will want to take the Communion to those who because of age or illness are not able to come to the sanctuary.

An Attendance Registration Card should be handed to each worshiper as he enters the sanctuary on World Wide Communion day, and each of the other Sundays of the "See You in Church Sunday" Movement. At the proper place in the service, the minister announces the registration, which is sometimes designated as the Ritual of Friendship, and asks that the cards be signed and passed to the end of the pew. At the time of the offering, the ushers collect the cards.

We suggest the immediate re-reading of the related articles in September SHEPHERDS—immediate making of plans and securing materials.

Worthy Objectives

To get a commitment from EVERY member to attend World Wide Communion.

To secure a pledge from each member to join in the "See You in Church Sunday" Crusade during October and November.

To encourage loyalty to Christ and His Church in every home visited.

SHEPHERDS

October, 1949
Vol. 4—No. 1

Geo. H. Jones, *Editor*
Henry Koestline, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

Single copies, 15c. Quantity orders of a single issue, as long as the supply lasts, 10c each.

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THE UNITED EVANGELISTIC ADVANCE

October 2, 1949
through
December 31, 1949

Starts on World-Wide Communion Sunday

The distinguishing characteristic of the United Evangelistic Advance is the fact that the Churches will work together at their evangelistic tasks, will engage interdenominationally, unitedly and/or simultaneously on the community level, in a concerted witness to the Gospel. The total resources of the Christian Church will be organized to meet the total need of the communities.

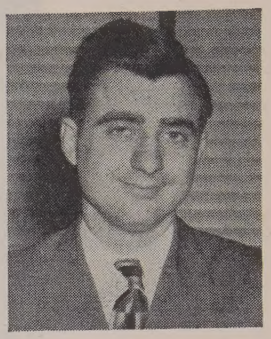
"If the 38 or 40 denominations that are actively cooperating in the United Evangelistic Advance will go all-out for Christ and put His Kingdom first, this land of ours will witness within the next few months the mightiest advance of spiritual forces and the greatest tides of spiritual power unleashed since Pentecost.

"The Spirit of God is willing . . . and waiting.

"Let the first half of this 20th century close with America committed as never before to righteousness and peace, to Christ and His kingdom."

See September *Shepherds* which was devoted to this Advance. Write for another copy, if need be.

THE TIDINGS DEPARTMENT
OF THE GENERAL BOARD OF EVANGELISM
ANNOUNCES
HENRY KOESTLINE AS A MEMBER OF ITS STAFF AS
EDITORIAL ASSISTANT



A member of the Western North Carolina Conference, he is a graduate of Emory University and Garrett Biblical Institute, and studied Religious Journalism at Northwestern University. The son of K. H. Koestline, pastor at Albemarle, N. C., he himself has had pastoral experience at Welcome and Davidson, N. C., and has served as a news editor of *The Christian Advocate* and on the staff of "Methodist Information." He will assist in the editing of *Shepherds* Magazine and of TIDINGS materials, leaflets, and books. We welcome him and look forward to his ministry of literature.

GEORGE H. JONES

The Success of

WORLD WIDE COMMUNION SUNDAY

and of the attendance on this and on successive Sundays throughout the autumn months will be determined largely by the materials used.

Unless your church will receive a special World Wide Communion Sunday bulletin through a regular Church Bulletin Service, by all means order and use the

WORLD WIDE COMMUNION BULLETIN

prepared by TIDINGS for this occasion. It is new; it is different; it is attractive. It is designed specifically for this Sunday, and introduces the United Evangelistic Advance also. Its inside pages are left blank for local church calendar and news to be mimeographed or printed on them.

Order also:

1. "See You in Church" Worker's Agreement cards
2. World Wide Communion Loyalty Covenant cards
3. Special Invitation folders or cards
4. "Draw Near With Faith," leaflets
5. Attendance Registration cards
6. "See You in Church Sunday," posters, stickers, buttons, etc., for "See You in Church" campaign.

See articles, announcements, and order blanks in this magazine, and order from TIDINGS now to insure early delivery.

Toward a Personal Faith

by Bishop William C. Martin, Chairman
The Advance for Christ and His Church

FAITH and works, belief and behavior, creed and action—these elements of the Christian religion must be kept together in the life of the individual Christian and of the Church. When they are allowed to become separated from each other, they become bloodless and ineffective. One of the big problems which a pastor is constantly wrestling with is how to keep these two basic factors of Christian living in proper balance. There have been times in the history of the Church when so much energy was consumed with controversial speculations about marginal dogmas that there was little left for doing the things that really mattered. At other times a spirit of "activism" has been so much in control that not much attention was given to the final product so long as the wheels were turning.

The contribution of The Methodist Church to Christian thought and action has been largely due to the fact that it has kept those two forces productively related to each other. The Advance for Christ and His Church is designed upon this pattern and will succeed in proportion as these two elements of Christianity are kept moving forward together.

What Do We Expect?

What have we the right to expect in our churches as a result of the Teaching and Preaching phase of the Advance? I am going to deal with three possible results.

First, *there will be a deeper recognition of the fact that what the individual Christian believes really makes a difference.* There is a superficial notion that beliefs, particularly theological beliefs, are of no importance; that what a man does is the thing that really counts. An editorial in *Life* magazine some months ago described The Methodist Church as being "long on good works but short on theology." If this statement was meant to be a compliment, it missed the mark; and to whatever extent it may be true, we ought to be ashamed of it rather than proud of it. Not that we discount the value of good works; we need more of them. But we have insight enough to know that good works which do not come as the logical result of sound convictions can never be dependable. In days of fairly easy-going prosperity, they can be relied upon, but when adverse circumstances close in, like wet weather springs, they disappear.

All great living comes out of great believing. Thomas Carlisle got at the heart of it when he said, "What a man really believes, what he does actually lay to heart concerning this mysterious universe, his duty and destiny there, is by all means the most important thing about him and, creatively, determines all the rest."

It would be a mistake to suppose that the literature which will be used in this exposition of Our Faith is to be regarded as the test of the orthodoxy of Methodists. The preface to the eight "Faith" booklets makes it clear that they are not to be taken as doctrinal standards. Theological conformity beyond the essential features of the Christian revelation has never been a part of the Methodist tradition.

Not long before his death John Wesley preached to a congregation in Scotland. In referring to this sermon he wrote, "I subjoined a short account of Methodism, particularly insisting on the circumstances. There is no other religious society under heaven which requires nothing of men, in order to their admission into it, but a desire to save their souls. Look all around you. You cannot be admitted into the church, or society, of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion; but they think, and let think! Neither do they impose any particular mode of worship on your former manner, be it what it may. Now, I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed, since the age of the apostles. Here is our glorying; and a glorying peculiar to us. What society shares it with us?"

Right Beliefs and Right Living

Second, *there will be a fuller discovery that right beliefs result in right living.* If this sounds like short-sighted pragmatism, it must be remembered that Jesus said, "By their fruits ye shall know them." Robert Louis Stevenson once remarked that, "If your morals make you dreary, depend upon it, they are wrong."

It can also be said, if our beliefs make us narrow, intolerant and pessimistic, they had better be re-examined.

They have, by some means, become detached from the true current of the Christian faith. This is not to say that a Christian will be so flabbily tolerant that he loses his powers of discrimination between the true and the false, nor that he holds to a superficial optimism which insists that everything will come out all right whether he does anything about it or not. But it is to maintain that the Christian strives constantly for the breadth of God's inclusiveness who "sends rain on the just and the unjust," and that however disturbed he may be concerning the immediate outlook, he has no doubt in his heart about the ultimate triumph of righteousness.

Third, *there will be developed in the lives of our members more regular and dependable devotional habits.* There is a vast amount of concern just now, and rightly so, about the encroachments of secularism—the kind of living that leaves God entirely out of its consciousness. But how could we expect any other result from a kind of living that is increasingly separated from the elemental forces of nature and which makes no provision for the nurture and growth of the soul?

Dean Inge said, "When we spend five minutes a day thinking about the things of the spirit and all the rest of our waking hours about the things that are material, it is not to be wondered at that material things are about two hundred times as real to us as the things of the spirit."

If nothing comes from these eight months of special attention to our faith except some sermons and group discussions on Christian doctrines, the results will not be very permanent. But if the daily habits of some people in their thinking about God can be changed, it would be hard to set any limitations as to what will happen. It will be abundantly worth all the effort that is put into this phase of the Advance if a substantial portion of our members can be committed to the search for a more satisfying faith and trained in the methods of a sustaining devotional life.

Next Steps in the Advance

by E. Harold Mohn, Executive Director

The Advance for Christ and His Church

THE Week of Dedication last March was the first test of the spontaneous character of the Advance when over 12,000 charges voluntarily observed a week that was set aside for deepening the spiritual life of the whole church. Out of that experience came conversions at the altar, new found loyalties to Christ in the congregation, and a consecration of life that issued in sacrificial offerings amounting to nearly one million dollars. It was in real truth "experimental religion" at its best.

Out from this first church-wide observance of Methodism, we move into another great spiritual event, in fact, two of them. Methodists possess vital convictions upon which to build "One World" in Christ and now we intend to take a good look at "Our Faith." That will constitute an eventful experience.

The second is equally significant. One-day Mass Meetings will be held from September 29-November 2, in 78 cities of the United States. "Our Faith" in some of its most vital aspects is the central theme of the day. The dates and places of these meetings are published elsewhere in this issue of SHEPHERDS.

Mass Meetings

The program begins with an early morning communion service, mainly for the people who may not be able to attend through the day. There follows a breakfast meeting for laymen addressed by the resident bishop who will speak on "The Meaning of the Incarnation."

The forenoon session focuses attention upon the Christian family. The theme to be considered—"Bringing Up Our Children in the Christian Faith"—will be followed by a panel discussion that includes a pastor, a parent, a church-school superintendent and teacher, a public-school superintendent, principal, or teacher, and others. This session concludes with a message from one of the bishops on "Our Faith as Methodists."

At noon there are to be one or more luncheon meetings with an after-dinner message—"Our Faith in the Kingdom of God."

Very important is the afternoon session when "The Advance in the Local Church" and "Our Faith" booklets will be discussed. At the close of this period, a beautiful devotional service, which has been prepared by Dr. Dean McCutchan, will end the day-time meetings as impressively as they began.

At night, the Mass Meeting reaches its climax. Our youth are not just subjects for discussion, they are partners in the Advance for Christ and His Church. This dinner hour is reserved for them and they will hear one of the bishops on that important theme, "The Claims of Christian Faith Upon Youth" with special emphasis upon "Our Ministry" as applied to all voca-

The above eight booklets are 3x5 inches in size and are packaged in a single carton for convenient distribution. They are paper bound in eight different colors. One-half million sets have been published—four million booklets in all—to help our vast Methodist membership to know the vital and abiding beliefs of the Christian faith.

They will be read and treasured long after the "Faith Emphasis" in The Advance for Christ and His Church is over. However, during the Advance a suggested schedule, upper right, has been made.

tions in life. This is a vital spot in the whole program of the Advance because millions of dollars are useless unless also we secure many additional servants of Christ to minister in His name. The quadrennial program calls for recruits, thousands of them as pastors, missionaries, nurses, doctors, teachers, technicians and the ranks of youth must supply them.

Following the dinner meeting of youth leaders, the high point of these Mass Meetings will be reached in two messages by guest bishops: "Our Christian Conception of the Worth of Man" and "Our Faith in Christ."

At least 100,000 top leaders of Methodism will attend these meetings. Local communities where the Mass Meetings are held will add greatly to this number. Pastors are urged to persuade all official members and leaders in their churches to make their Mass Meeting date a *must*. This is a red-letter day in The Advance calendar that comes *but once in this quadrennium.*

Our Faith Booklets

Every mail brings letters of appeal—"When will the Faith booklets be ready?" "Please send me immediately copies of the eight booklets on 'Our Faith.'" "How do we obtain and what uses are to be made of the Faith booklets?"

These booklets, four million in number and assembled in sets of eight to a carton, are printed in good type, paper bound in eight colors. There are about 10,000 words in each booklet together with Scripture references and selected hymns. Every Methodist home should keep a set on the reading table for family devotions and private study. The church-school classes will use them,

SCHEDULE FOR USE OF BOOKLETS

November, 1949	Our Faith in God
December, 1949	Our Faith in Christ
January, 1950	Our Faith in the Bible
February, 1950	Our Faith in Love
March, 1950	Our Faith in Prayer
April, 1950	Our Faith in Immortality
May, 1950	Our Faith in the Holy Spirit
June, 1950	Our Faith in the Kingdom of God

pastors will find sermons in them, Men's Clubs and Woman's Societies will discuss them, Youth Fellowship groups will profit by the use of them. In fact, our Board of Education has mapped out specific ways in which the study of these booklets may fit into the total educational pattern of the local church and all pastors will receive this information very soon.

Letters by now should be in the hands of 21,000 pastors giving directions about how to order sets of "Our Faith" booklets, and how many. Order-blank cards are to be filled out and mailed *by the pastor to his district superintendent.* He is expected to order at least one set to seven active members in his church, as a start. *By the end of 90 days, he is asked to remit or to return unsold booklets.* This is to make possible the redistribution of booklets to those who have exhausted their supply and need more. We do not wish to order a second printing if there are quantities of unsold booklets in the hands of pastors who did not dispose of them.

Orders sent through the district superintendent will be filled by the Advance Office and the sets of booklets mailed direct to the pastors. *Remittances from each pastor should be sent direct to the office in Chicago, at 740 Rush Street.* This technique is simple but exceedingly important. If every pastor reads and follows these instructions carefully, it will save money and assure effective service to his people.

This is "Our High Hour" in the Methodist Church. Only we, as Methodists, dedicated to that high purpose, can make it so. Will we?

Now Available—

Official ADVANCE Decals

for Car - Home - Office

HELP make the *Advance for Christ and His Church* a household word by displaying the Advance insignia . . . 5 colors. Three and one-half inches in diameter.

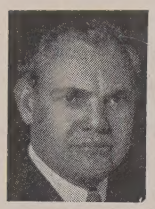
THE ADVANCE FOR CHRIST AND HIS CHURCH FROM CRUSADE TO CONQUEST

Quantities: 10, $1.00; 25, $2.50; 50, $4.75; 100, $7.50

15c each

THE ADVANCE

740 Rush Street, Chicago 11, Ill.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Faith is the theme this fall on

"THE METHODIST HOUR"

Here is the schedule of speakers, dates, and subjects, as furnished by James W. Sells, director. In some cases, the subjects are tentative.

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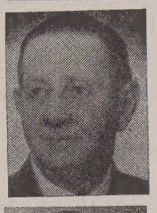
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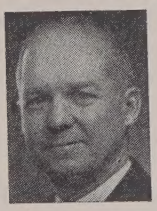
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OCTOBER 2: Bishop William C. Martin (1), Dallas Area, Dallas, Texas, chairman of the Advance for Christ and His Church—"The Advance and Our Faith."

OCTOBER 9: Bishop Marvin A. Franklin (2), Jackson Area, Jackson, Mississippi, and Bishop Paul E. Martin (3), Little Rock Area, Little Rock, Arkansas—"One Hundred and Fifty Years of Methodism in the Old Natchez Country."

OCTOBER 16: Dr. H. Bascomb Watts (4), pastor, Boston Avenue Methodist Church, Tulsa, Oklahoma—"Our Faith in God."

OCTOBER 23: Dr. John Owen Smith (5), pastor, Buncombe Street Methodist Church, Greenville, S. C.—"The Difference That Christ Makes."

OCTOBER 30: Dr. Harold A. Bosley (6), dean, Duke Divinity School, Duke University, Durham, N. C.—"We Believe in the Bible."

NOVEMBER 6: Dr. E. Wesley Perry (7), pastor, First Methodist Church, Omaha, Nebraska—"The Greatest of These."

NOVEMBER 13: Dr. Nolan B. Harmon (8), book editor, The Methodist Church, New York, N.Y.—"Our Faith in Prayer."

NOVEMBER 20: Dr. John L. Ferguson (9), pastor, Belmont Methodist Church, Nashville, Tennessee—"The Final Victory."

NOVEMBER 27: Dr. Kenneth Pope (10), pastor, First Methodist Church, Houston, Texas—"The Near Side of God."

DECEMBER 4: Dr. Frank C. Tucker (11), pastor, Centenary Methodist Church, St. Louis, Missouri—"The Kingdom That Cannot Be Shaken."

DECEMBER 11: Dr. George C. Baker, Jr. (12), pastor, Laurel Heights Methodist Church, San Antonio, Texas—"Dust or Divine Destiny."

DECEMBER 18: Dr. G. Ray Jordan (13), Candler School of Theology, Emory University, Georgia—"Beyond Despair."

DECEMBER 25: Dr. N. C. McPherson, Jr. (14), pastor, St. John's Methodist Church, Memphis, Tennessee.

Hear "The Methodist Hour" over these stations.

ALABAMA

Birmingham	WBRC	7:30 CST
Montgomery	WSFA	7:30 CST
Mobile	WKRG	7:30 CST

ARKANSAS

Siloam Springs	KUOA	7:30 CST
Little Rock	KTHS	7:30 CST

DISTRICT OF COLUMBIA

Washington	WINX	8:30 EST

FLORIDA

Jacksonille	WJAX	8:30 EST
Miami	WIOD	8:30 EST
Orlando	WDBO	8:30 EST
Palatka	WWPF	8:30 EST
Tallahassee	WTAL	8:30 EST
Tampa	WFLA	8:30 EST

GEORGIA

Atlanta	WSB	8:30 EST
Augusta	WTNT	8:30 EST
Macon	WMAZ	8:30 EST
Savannah	WTOC	8:30 EST

KANSAS

Garden City	KGHR	7:30 CST

KENTUCKY

Louisville	WHAS	7:30 CST

LOUISIANA

Alexandria	KALB	7:30 CST
Baton Rouge	WJBO	7:30 CST
Lake Charles	KPLC	7:30 CST
New Orleans	WDSU	7:30 CST
Shreveport	KWKH	7:30 CST

MARYLAND

Baltimore	WBAL	8:30 EST

MISSISSIPPI

Greenwood	WGRM	7:30 CST
Hattiesburg	WFOR	7:30 CST
Jackson	WSLI	7:30 CST
Laurel	WAML	7:30 CST
Meridian	WTOK	7:30 CST
Yazoo City	WAZF	8:30 CST

MISSOURI

Kansas City	WDAF	7:30 CST
St. Louis	KSD	7:30 CST

NORTH CAROLINA

Asheville	WWNC	8:30 EST
Charlotte	WSOC	8:30 EST
Gastonia	WGNC	8:30 EST
Raleigh	WPTF	8:30 EST
Winston-Salem	WSJS	8:30 EST
Waynesville	WHCC	8:30 EST
Wilmington	WMFD	8:30 EST

OKLAHOMA

Bartlesville	KWON	7:30 CST
Oklahoma City	KOMA	7:30 CST

SOUTH CAROLINA

Charleston	WCSC	8:30 EST
Columbia	WIS	8:30 EST
Greenville	WFBC	10:00 EST
Spartanburg	WSPA	8:30 EST
Sumter	WFIG	8:30 EST

TENNESSEE

Bristol	WCYB	8:30 EST
Knoxville	WNOX	8:30 EST
Memphis	WREC	9:30 CST
Nashville	WSM	7:30 CST

TEXAS

Amarillo	KGNC	7:30 CST
Beaumont	KRIC	7:30 CST
Dallas	WFAA	7:30 CST
Houston	KPRC	7:30 CST
Midland	KCRS	7:30 CST
San Antonio	WOAI	7:30 CST

VIRGINIA

Crewe	WSVS	8:00 EST
Norfolk	WTAR	8:30 EST
Pulaski	WPUV	8:30 EST
Richmond	WRVA	8:30 EST
Roanoke	WDBJ	8:30 EST

WEST VIRGINIA

Charleston	WKNA	10:30 EST
Huntington	WFLH	8:30 EST
Ronceverte	WRON	10:30 EST

SCHEDULE of Advance Mass Meetings

Date	*City*	*Resident Bishop*	*Guest Bishops*
Sept. 29	Jackson, Mississippi	Franklin	Baker-Reed
Sept. 30	Grenada, Mississippi	Franklin	Baker-Reed
Oct. 3	Raleigh, N. C.	Peele	Oxnam-P. E. Martin
Oct. 3	St. Louis, Missouri	Kelly	Brooks-W. A. Smith
Oct. 3	Milwaukee, Wisconsin	Northcott	W. C. Martin-Short
Oct. 4	Madison, Wisconsin	Northcott	W. C. Martin-Short
Oct. 4	Jacksonville, Florida	Bowen	Purcell-Peele
Oct. 5	Fort Dodge, Iowa	Brashares	Wicke-Kern
Oct. 5	Chicago, Illinois	Magee	Corson-Brooks
Oct. 5	Chicago, Illinois	Kelly	Brooks-W. A. Smith
Oct. 5	Eau Claire, Wisconsin	Northcott	W. C. Martin-Short
Oct. 6	Fort Dodge, Iowa	Brashares	Holt-Harrell
Oct. 6	Sumter, South Carolina	Bowen	Baker-Straughn
Oct. 6	Sioux Falls, S. D.	Cushman	Ledden-Tippett
Oct. 7	Des Moines, Iowa	Brashares	Holt-Short
Oct. 7	Minneapolis, Minnesota	Cushman	Ledden-Tippett
Oct. 7	Springfield, Illinois	Magee	Corson-Brooks
Oct. 10	Montgomery, Alabama	Purcell	Wicke-Phillips
Oct. 10	Akron, Ohio	Werner	Watkins-Tippett
Oct. 10	Knoxville, Tennessee	Kern	Peele-Moore
Oct. 11	Nashville, Tennessee	Kern	Phillips-Moore
Oct. 11	Springfield, Ohio	Werner	Brashares-Watkins
Oct. 11	Detroit, Michigan	Reed	Harrell-Tippett
Oct. 11	Lafayette, Indiana	Raines	W. C. Martin-A. F. Smith
Oct. 11	Los Angeles, Calif.	Baker	Oxnam-W. A. Smith
Oct. 12	Findlay, Ohio	Werner	Phillips-Moore
Oct. 12	Baltimore, Maryland	Shaw	Wicke-Kennedy
Oct. 12	Evansville, Indiana	Raines	W. C. Martin-A. F. Smith
Oct. 12	Cambridge, Ohio	Werner	Phillips-Moore
Oct. 13	Rochester, New York	Ledden	Kelly-P. E. Martin
Oct. 13	Worcester, Mass.	Lord	Brashares-Short
Oct. 13	Richmond, Virginia	Peele	Kennedy-Kern
Oct. 13	Bloomington, Indiana	Raines	W. C. Martin-A. F. Smith
Oct. 13	Grand Rapids, Mich.	Reed	Harrell-Tippett
Oct. 14	Bristol, Va.-Tenn.	Kern	Wicke-Kennedy
Oct. 14	Utica, New York	Ledden	Kelly-P. E. Martin
Oct. 14	Portland, Maine	Lord	Brashares-Short
Oct. 14	Phoenix, Arizona	Baker	Oxnam-W. A. Smith
Oct. 14	South Bend, Indiana	Raines	W. C. Martin-A. F. Smith
Oct. 17	Little Rock, Arkansas	P. E. Martin	Dawson-Purcell
Oct. 17	Fort Worth, Texas	W. C. Martin	Cushman-Werner
Oct. 18	Baltimore, Maryland	Flint	Franklin-Northcott
Oct. 18	Dallas, Texas	Brooks	Cushman-Werner
Oct. 18	Houston, Texas	A. F. Smith	Ledden-Lord
Oct. 18	Charlotte, N. C.	Harrell	Wicke-Brashares
Oct. 18	Great Falls, Montana	Phillips	Holt-Magee
Oct. 18	Seattle, Washington	Kennedy	Shaw-Moore
Oct. 19	Billings, Montana	Phillips	Holt-Magee
Oct. 19	Philadelphia, Pa.	Corson	Raines-Short
Oct. 19	Alexandria, La.	P. E. Martin	W. A. Smith-Purcell
Oct. 19	Abilene, Texas	W. C. Martin	Cushman-Werner
Oct. 19	Lewiston, Pa.	Flint	Franklin-Northcott
Oct. 20	Portland, Oregon	Kennedy	Shaw-Moore
Oct. 20	Charleston, W. Va.	Wicke	Brashares-Short
Oct. 20	Albany, New York	Oxnam	Dawson-Raines
Oct. 20	San Antonio, Texas	A. F. Smith	Ledden-Lord
Oct. 20	Scranton, Pa.	Corson	Kelly-Holt
Oct. 20	Lexington, Kentucky	Watkins	Reed-Kern
Oct. 21	Denver, Colorado	Phillips	Magee-Werner
Oct. 21	New York, New York	Oxnam	Dawson-Raines
Oct. 24	St. Louis, Missouri	Holt	Franklin-Brashares
Oct. 25	Sacramento, Calif.	Tippett	Magee-Werner
Oct. 25	Pittsburgh, Pa.	Wicke	Northcott-Watkins
Oct. 25	Lincoln, Nebraska	Dawson	Cushman-Shaw
Oct. 25	Oklahoma City, Okla.	W. A. Smith	Kennedy-Lord
Oct. 26	Kansas City, Missouri	Holt	Franklin-Brashares
Oct. 26	Birmingham, Alabama	Purcell	P. E. Martin-Baker
Oct. 27	Atlanta, Georgia	Moore	Northcott-Phillips
Oct. 27	Orlando, Florida	Short	Flint-Corson
Oct. 27	Charleston, S. C.	Harrell	A. F. Smith-W. E. Hammaker
Oct. 27	Fresno, California	Tippett	Magee-Werner
Oct. 27	Hutchinson, Kansas	Dawson	Cushman-Shaw
Oct. 28	El Paso, Texas	W. A. Smith	Kennedy-Lord
Oct. 28	Macon, Georgia	Moore	Northcott-Phillips
Oct. 28	Miami, Florida	Short	Flint-Corson
Oct. 28	Paducah, Kentucky	Watkins	Reed-Holt
Nov. 1	New Orleans, La.	Brooks	Oxnam-Baker
Nov. 2	Winston Salem, N. C.	Shaw	Holt-Watkins

The Spirit of the Advance

by Lawrence F. Green
Pastor, Lowell, Wisconsin

The Cross of Christ its glory sends
Across the years of Time
Borne on by all the sons of God
Who follow in his line.

'Twas not for ease or comfort
He hung upon the tree;
He died for our redemption
And all men's liberty.

The heroes and the martyrs
They follow in His train—
For many a cause they perish;
For Christ's own cause are slain.

Oh, Christ give us Thy courage
To hold Thy banner high,
That some poor struggling sinner
May skyward lift his eye.

(May be used with the tune, No. 285, The Methodist Hymnal.)

"JESUS AND WORSHIP"

A number of the Executive Secretaries of the Conference boards of education have written words of appreciation and commendation concerning *Jesus and Worship,* a new volume by Thomas F. Chilcote, Jr. Here is a sample:

"I have just looked over the book and find it very attractive. I think it will fill a definite need."

This book of 13 Worship Services revolving around Jesus will indeed fill a very definite need for youth and adult groups in the church, being admirably adapted for use in their worship meetings.

"IT'S A FACT"

It's a fact that the membership of The Methodist Church has increased at a faster rate in the past four years than at any time since 1925.

The quadrennium in which Methodism was emphasizing a Crusade for Christ and was including a concerted Year of Evangelism produced remarkable results.

When Methodism makes its supreme desire the winning of persons for Christ and His Church, and points its program and activity for ministers and churches in that direction, Methodism can accomplish great results and bring multitudes, even millions, of persons to Christ.

To Believe IS TO BEGIN

by Harry Denman

JESUS was a believer. When Jesus was dying on the cross, the chief priests, the elders and scribes who were instrumental in having Him crucified, said, "He trusted in God." What a great tribute to come from one's enemies!

Jesus did not trust in self-righteousness as did the Pharisees. Jesus, when called "Good Master" by the rich young ruler, replied "None is good, save one, that is God." Jesus spoke a parable "unto certain which trusted in themselves that they were righteous, and despised others." He told about a Pharisee who commended himself to God in comparison to a publican. When you trust your righteousness you exalt yourself, and Jesus said everyone who does that will be abased. Jesus did not trust in His righteousness; He trusted in God. When He was dying on the cross the centurion, who was in charge of putting Jesus to death, glorified God and said, "Certainly this was a righteous man."

Jesus trusted in God, to the extent that God could give Him the words to speak and could do His works through Him. This is what Jesus said to His disciples in John 14:10-11: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Because Jesus trusted in God, "he began both to do and to teach." What did He begin to do?

The Time Is Fulfilled

He "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. . . . He saw Simon and Andrew his brother casting a net into the sea: for they were fishers, and Jesus said unto them, Come ye after me, and I will make you to become fishers of men."

Jesus came preaching the gospel to the poor. He secured disciples from Galilee out of which no prophet came, according to the Sanhedrin. He healed those who had sufficient faith. He healed the brokenhearted. He went about doing good. He thought more of persons than He did of property. He was more interested in the inner life of people than He was in institutions. He believed His Father's house was a place of prayer rather than a place of profits. Prayer meant more to Him than the making of profits from the poor. He loved all persons, the publicans, the Pharisees, the poor, the rich, the holy, the harlots, the sinners, the Sanhedrin, the thieves and the tax collectors, the centurion and the children, the lepers and the licentious, the blind and the beggars, the selfish and the sick, the Sadducees and the Samaritans. He loved His enemies and His betrayers, His persecutors and His providers. He trusted in God. He loved all the children of God regardless of their class or caste.

He Taught With His Life

Because of what "he began to do," He could teach with authority and not as the scribes and elders. The sinners and publicans drew near to hear Him. He taught with His life before He taught with His lips.

When death faced Him, He could pray to His Father whom He trusted, "Not my will, but thine." On the cross He prayed, "Father, I trust my spirit to thy hands." (Moffatt.) In the upper room Jesus said to His disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

After the ascension of Jesus, the disciples believed in Jesus and began to do what He commanded them. They went to the upper room and prayed with one accord for 10 days. On the day of Pentecost they were sitting in a house, and they all were filled with the Holy Ghost and *began* to speak. They preached that this Jesus "whom ye crucified, God raised up, having loosed the pains of death." He is the Christ. He is alive. We are his witnesses. "Repent and be baptized."

They began to heal in the name of Jesus. They began to secure disciples. They began to teach with their lives and lips. They began to be obedient to God rather than the Sanhedrin. They began to be stoned, imprisoned, beaten and crucified. They began to preach everywhere to all persons, the Sanhedrin and the Samaritans, those in Jerusalem and those in the uttermost parts of the world.

They believed in a living Christ, and they began to proclaim that He was alive. They abided in Christ, and He abided in them. Their enemies perceived that they had been with Jesus. In Antioch they were called Christians, followers of Christ.

The living Christ did greater works through them than God had done through Him in the flesh. Thousands were baptized. Persons were healed, even as Peter passed by. The living Christ lived in them as they went everywhere telling that He was alive and calling men to repentance.

Bear Fruit Today

Karl Marx is dead. Christ is living today. Many give their all to the philosophy of Karl Marx. We must believe more in our living Christ than they do in their

faith. We must love the living Christ and obey His words; and He will abide in us and we will abide in Him, and there will be much fruit. The living Christ needs branches in every community. Will you be a branch? Believe in Him, and begin today to bear fruit.

The disciples of secularism are dedicated to more profits and more pleasure. Let the disciples of the living Christ dedicate themselves wholly to Him. He will fill them with the Holy Spirit, and they can begin to do what He did. The living Christ needs flesh. Paul said, "Christ liveth in me." Today we need men and women to be crucified with Christ and let the living Christ live in them.

We Can Begin

When this is done, the twentieth century will have a greater evangelistic movement than the first and second centuries. We can have it. First, let us go to the upper room and stay until we know that Jesus is the Christ and that He is living, and then begin to tell it with our lives and lips, regardless of any suffering which will have to be endured. If we are crucified with Christ, nothing can hurt our bodies. We will be filled with the Holy Spirit, and we can *begin.*

Dr. Paul Hutchinson, editor of *The Christian Century,* speaking at the Methodist Ecumenical Conference held in Springfield, Massachusetts, said that man has lost faith in science, self, and the state; and that he must have a Saviour. Thank God we have one; we have a Saviour, and He is alive.

Let us so live that men will say of us, "He trusts in Christ." Then we can say Christ doeth the works.

Directors of Personal and Visitation Evangelism trained last spring in the Los Angeles Advance Visitation Evangelism School. This group represents two ministers from each district in the episcopal area who are now able to lead Visitation Evangelism Schools anywhere in their Conference that the bishop directs.

More than 200 such directors have been trained by Dr. Dawson Bryan (bottom row, fourth from the left).

THE TEACHING and PREACHING MISSION

of the Advance for Christ and His Church

Preachers will be preaching "Our Faith"

Teachers will be teaching "Our Faith"

How Shall They Hear Unless They Attend?

START WITH THE RADIO

and use every means of announcing and publicizing "See You in Church Sunday." Use posters, stickers, letters, buttons, covenant cards, attendance registration cards, newspaper articles and mats, etc.

Radio Transcription "Spot Announcements"

On one transcription record (16 inches, 33 1/3 rpm) are 24 spot announcements encouraging church loyalty and church attendance. Furnish one of these records to your radio station with the request that spot announcements be made as opportunity affords.

Fifteen-Minute Radio Programs

Mimeograph scripts for six 15-minute "See You in Church Sunday" radio programs that have already been tried on the radio and pronounced successful. Any minister or church can take these scripts and put on these programs. Use one a week for six weeks.

1908 Grand Avenue **TIDINGS** Nashville 4, Tennessee

The Advance For Christ and His Church

---Must Be an Experience in Evangelism

EVANGELISM is the first task of the Church and the individual Christian. It should never be considered as an extra task, but always as the normal life of the local church.

Evangelism must be personal, social, national, and universal. The Gospel of Jesus Christ is for all people, and for all life everywhere.

Sidney Powell, in his book *Toward the Great Awakening,* writes: "The word *revival* has of late fallen into disrepute. Not a few among us pronounce the word *evangelism* with thinly-veiled contempt. Evangelism is no longer a vital emphasis in the Church. Yet an adequate evangelism, including all that Jesus intended, is the cornerstone of Christianity upon which the whole structure depends."

Probably some of us feel today as did a fellow minister who said, "I have always been program-conscious. My programs have generally succeeded, but I have stopped short of winning men for Christ."

As we Advance for Christ and His Church we call upon our ministers and laymen to so confront men and women, boys and girls with the claims of Christ and His gospel, that through the power of the Holy Spirit in every church, they will accept Jesus Christ as their Savior, and follow and serve Him through the fellowship of the Church and in all the activities of their daily lives.

We must become so intensively evangelistic that it will be impossible for any man or woman, boy or girl to be able to say, "No man careth for my soul." *All our undertakings shall be carried on with the desire that souls may find Christ.* For this task we must be prepared in will and in spirit.

The Minister Himself

The minister needs to spend more time in the care of his own soul. In most churches the most neglected field is the spiritual life of the pastor. Therefore the first preparation for a real evangelism in our churches must begin in the life of the man who would win others. He must take time, even *make* time, for Bible reading, meditation, study, and communion with God. At the same time he must live close to his people to know their needs and show them the way to Christ. He must believe, with all his heart, in the transforming power of the Gospel. The message from our pulpits must be evangelistic and uncompromisingly Christian.

The constant demands and administrative duties required of the average pastor have grown to such proportions that the pastor, who first of all should be a man of God, oftentimes loses his spiritual quality. Our laymen must increasingly relieve the pastor of administrative duties, not just to save the time of the minister but to save the soul of the church. The pastor, thus relieved, must be ready to accept the full obligation of winning men and shepherding souls.

Teachers and Officials

Hundreds of teachers and leaders in the church schools need a spiritual enrichment of life. They also need a new concern for the winning to Christ of those they teach. In addition to growing up in Christian homes and being taken into the membership of the Church, our young people must be brought face to face with Jesus Christ.

Our official members need to get the passion for souls. Most of our official board meetings and conferences have to do with things, rather than with people. There are few occasions when the leadership of the Church meets to consider how to win men and women for God. Secularism is manifesting itself in the Church as well as in the world. We are more and more measuring our success by budgets, buildings and material improvements. The worship of the material is an idolatry that is becoming too familiar.

"We call upon the churches, pastors, officials, and members to exalt Jesus Christ as Lord and Savior; to take evangelism out of the realm of unreality and give it the primary and relevant place it should have in the work of the Church; to present the Gospel with clarity, power, and love, so men may put their trust in God, accept Christ as Savior from the guilt and power of sin, and follow and serve Him in the fellowship of the church and the vocations of the common life."

---Will Require That We Shall More Carefully Shepherd Our Flock

SPASMODIC revival efforts are often signs of an inefficient ministry, and an indifferent laity. At the same time, cold, passionless preaching which lacks evangelistic fervor will not win or hold people to Christ and the Church. Somehow there must be rekindled a fire in our pulpits and a heart-warming experience.

Too many churches and ministers have lost the "Shepherd Heart," and therefore the spiritual mortality rate is very high.

The means of grace are sadly neglected. Church attendance, compared with our membership total, is pitifully small. Only about one in three of our people are attending with any degree of regularity. Only one out of seven regularly contributes to the benevolent program. One in six members is reported as not showing any interest in the church for at least two years.

We are not adequately shepherding our people, nor are new members being rooted and grounded in the faith and fellowship of Christ and His Church.

There never has been a day when pastoral work was more important. The careful guidance of youth, the counseling in family life, the strengthening of marriage ties through a personalized Christian ministry, the steadying of people in the crises of life, the winning of men and women to a fuller commitment to Jesus Christ—these are essentials in today's ministry.

The message on this page and the next was included in the message of the district superintendents to the West Wisconsin Conference, and was prepared by Fred J. Jordan of the Northern District.

More than 300 commitments were made as a result of the School of Pulpit and Visitation Evangelism at Exmore and Chincoteague, Virginia, in the Eastern Shore District. More than 1,900 persons attended the services on Thursday night of the school. The occasion was the annual School for Rural Pastors in the Virginia Conference, sponsored by the General Board of Evangelism under the leadership of A. E. Acey, secretary of evangelism. Harry Denman of the General Board of Evangelism and A. J. Walton of Duke University assisted.

---Will Be Our Answer

A *PROFOUND sense of urgency must overtake our people* in the face of the age into which we have been thrust. The complacency of the Church as it faces growing secularism, the decline in moral standards, and the widespread indifference to organized religion, is one of the most tragic things of our day.

Many members of our churches possess little knowledge of the Christian Faith. There is an appalling ignorance of vital New Testament truth. Our people are taking too lightly the vows they have made to Christ and the Church. We must in the Advance for Christ and His Church find anew for ourselves the saving power of the Gospel of Jesus Christ.

A spiritual awakening within the Church is imperative today. Someone has said, "Too many of our members are half-hearted in their commitments. Many seldom attend the regular worship services; they give little or nothing of themselves or their material possessions; they fail to give a definite Christian witness by life, word, or deed for Christ; and they stand in great need of a spiritual quickening and enrichment of life."

The Advance is a call to Methodism to once again express its faith. The time is a propitious one for a new declaration of Methodist doctrine. Even as the fervently proclaimed faith of early Methodism saved England from peril in the days of Wesley, so our faith interpreted by the Holy Spirit through us will help to save our modern materialistic world. The Gospel of Jesus Christ is the only weapon the Church possesses in its offensive warfare against the power of sin, and we must proclaim it to a bewildered world.

We therefore urge you to lift the emphasis on Our Faith out of the cold, deadly conformity to a denominational program, and make it a time of Pentecostal Power when the Lord shall add to the Church daily such as should be saved.

The Advance for Christ and His Church calls us to go forward to the following experiences:

1. A renewal and declaration of our faith.
2. An exaltation of the Church of Jesus Christ, and a call to all to Christian discipleship.
3. An enlistment of youth in the full-time service of the Church.
4. A sense of the unique mission of the Church in the community, nation and world.
5. A sharing of possessions in proportion to the needs of the world.

For visitors to use in visiting every member and prospective member in the "See You in Church Sunday" attendance campaign

WORLD WIDE COMMUNION

Christ Loyalty Covenant

In remembrance of Christ's life and sacrificial death

I will be present on World Wide Communion Sunday.
I desire to renew my loyalty to Christ and His Church.
I will attend at least one service of worship each Sunday unless prevented by circumstances beyond my control.

Name _____ Address _____

CL-21-B-1600-0545

Use this before World Wide Communion Sunday

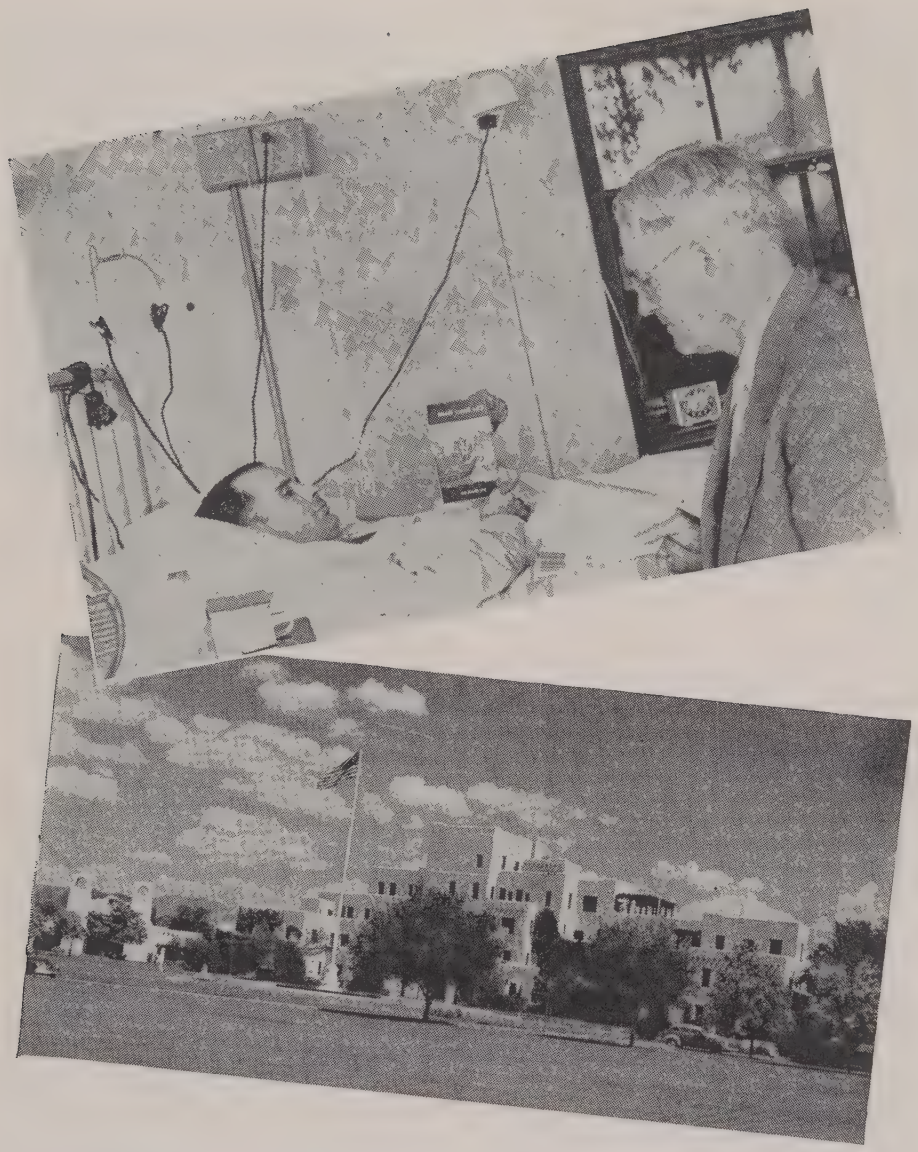
Christ Loyalty Covenant

I desire to renew my Loyalty to Christ and His Church.

I will endeavor to attend at least one service of worship each Sunday during the next three months, unless prevented by circumstances beyond my control.

Name _____ *Address* _____

Use this after World Wide Communion Sunday



The Upper Room in a Veterans Hospital

Chaplain Benjamin T. Williams and patient Jack E. Joslin of the Veterans Administration Hospital of Albuquerque, N. M., are sharing the good things from *The Upper Room.* The picture of the hospital was taken by Chaplain Williams who makes photography a worthy hobby.

Mr. Joslin is a tubercular patient who has spent much of the last four years on his back trying to recover from tuberculosis contracted in ten years of Navy assignments that run back to a "hitch in China" and the Panay incident. He is a Baptist but says that he likes *The Upper Room* the best of all the literature that comes his way. He calls it his "pathway to peace."

Hundreds of chaplains in veterans hospitals, with military units, in prisons and other institutions, distribute *The Upper Room* through the generosity of friends who contribute to The Chaplains Fund. In scores of cases the distribution of *The Upper Room* is sponsored by a church group, Sunday school class, men's club or woman's society. The hospitals in your community would like to have *The Upper Room.* Perhaps there are individuals or groups who would like to sponsor this ministry. Write The Upper Room for information.

A CHAPLAIN UNASHAMED

Chaplain Benjamin T. Williams

V. A. Hospital, Albuquerque, N. M.

I have just completed distributing *The Upper Room* to every patient in our hospital who wished one. There were a few new faces since I last distributed them, but I had been around with other good things to read, and these too had learned that the chaplain was not ashamed of the literature that he distributed. They had learned that whatever the protestant chaplain had to give was good—good for faith and soul of a man.

A few hesitated as though they wanted to be persuaded to take a copy, but with a smile the chaplain left. Their roommates would complete their education. A very small number shook their heads. They were "devout Catholics" who were afraid to read what their church had not approved. The vast majority eagerly reached for *The Upper Room* for they had learned that what the chaplain brought was material to make them stronger and fuller in faith.

It is no accident that I am unashamed when I take *The Upper Room* or other material to a patient. Such material has to pass a rigid test. "Is it good? Is it sound? Does it stress the basic realities? Is it loving? Is it positive? Is it constructive in its guidance? Is it charitable towards other faiths? Is it broad? Is it deep? Is its spirit high? Does it have a longer perspective than just today? And yet—is it timely?"

When I offer *The Upper Room,* I know that the patient will find nothing that will make him a worse Baptist, Presbyterian, Disciple, Mormon, Orthodox or Catholic. He finds me opening my heart and taking him in. He finds we have basic grounds on which we can have fellowship and share with full respect for each other's beliefs and ways. I cannot lose. He cannot lose. God cannot lose!

Tempest Tossed

by Franklin W. Ball

from *The Link,* June, 1949

SUNDAY wasn't the regular day for the doctor to visit our house but we had to call him. We all needed him—bad. It all started when the new preacher made a common announcement at the morning church service.

Dad had bought the big eleven-room house down on Elm Street some time before, and he had been stacking it up against the day he would have to retire from the ministry. But he hadn't expected his heart to start ticking out on him so early. However, the conference year had hardly started when he had a bad spell and the doctor reluctantly told us that he was through. We were shocked, but glad the big house would soon be ready for occupancy. When it was, we moved in—Mother, Dad, Jake and I.

Now my sister and her husband and two children were temporarily out of a place to live, so they moved in with us for a few months until their house was finished. Shortly after them came my oldest brother and his wife and two children. But there was plenty of room for us all.

About the time the new preacher moved into the parsonage at the end of the church's fiscal year brother Jake graduated from college and went to take a job away from home. Sister's house was finished and my oldest brother found a flat the same week. That left the three of us—Dad and Mother and me—lonesome and sometimes lost in the big house on Elm Street.

Now Dad's Church publishes a small quarterly for home reading called *The Upper Room.* Since this little booklet has a national circulation of about two million among members of the Church, no one thought of explaining much when mentioning it at morning service, least of all the new preacher.

The church had paid Dad his salary during the remaining months of the year in which he got sick, and, to make him feel useful, had allowed him to continue looking after the literature—magazine subscriptions, quarterlies, and the like. That was why he had about fifty copies of *The Upper Room* on his hands when the year ended.

"Now concerning *Upper Rooms,*" the new preacher began, "I have just been informed that Rev. Jones still has several of these left. Anyone interested in acquiring any of them should see him early, for they will soon be gone." Then he launched into his sermon and we all thought no more of the announcement; nearly all of us, that is.

I saw two men and one woman leave church immediately, and wondered why. A couple of others raced to their cars after the service was over. Word got around our village as though on wings of gossip. Three people were at our front door when I got home from church, four cars stood before the door and another was stopping. People were climbing out of all of them, all wanting to rent upstairs rooms.

From there on it was unimaginable. Dad raced back and forth between a ringing telephone and a clanging door bell until he was about to have another attack. Then he turned the phone over to Ma and set himself up as a sort of guard at the door. I looked after the five who came to the back door.

Pedestrians came by the dozen. Cars came and went all afternoon. Men alighted and raced across the lawn to the front door, then argued about who got there first. Some drove angrily away, saying, "Its a fake and a dirty trick—and by a preacher too."

By dark, the drove had dwindled down to five or six an hour when we saw Dad was fast tuckering out. That was when Ma finally got on the emitting end of the telephone for the first time that day and called Doc. He came hurriedly, thinking what we all were.

When he finally got Dad settled he asked him how he was feeling. Dad said, "Fine. Fine. Sold every one of those *Upper Rooms.*" The doctor, not being a member of our denomination, thought Dad had gone batty until we tried to explain. Then he thought *he* had gone batty.

As Dad jingled the change in his jeans I noticed the stack of *Upper Rooms* was gone from the hall table. Then it was that I knew why some of the disappointees got a little madder than others. But they'll get over it. For Dad says that is one of the chief purposes of the little quarterly—the stilling of the Tempest.

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DISCIPLINE AND DISCOVERY

By Albert E. Day

A guide-book that helps develop spiritual life and brings the thrill of spiritual discoveries to the reader. This book is a practical aid to men and women seeking to develop practices that will aid them in achieving a deeper Christian experience.

Contents: ON DISCIPLINE, WHAT THESE DISCIPLINES ARE NOT, DISCIPLINES AS EMANCIPATION, OBEDIENCE, SIMPLICITY, HUMILITY, FRUGALITY, GENEROSITY, TRUTHFULNESS, PURITY, CHARITY.

Sturdily bound in tagboard cover. Printed from clear types. Handy pocket size. 128 pages. 35 cents, 3 copies $1.

order from THE UPPER ROOM

1908 Grand Ave., Nashville 4, Tenn.

MOVIE TRAILERS

for "See You in Church Sunday"

Testimonies have come in from all parts of the country concerning the value of the "See You in Church Sunday" attendance campaign, with requests that we prepare other kinds of materials also—including movie trailers—that a church or a group of churches might make the largest possible impact upon a community. For some time now TIDINGS has desired to provide movie trailers for pastors and churches.

Just as we go to press we are able to announce the fact that two such trailers will be available by September 15.

These trailers are being prepared by firms that produce the regular commercial announcements that appear on movie screens, and they are worthy of being shown in the most select theaters. Most theater managers will be glad to cooperate with a church or a group of churches in running these trailers which include appropriate mood music on the sound tracks.

MOVIE TRAILER No. 1 will take approximately 45 seconds to run, and opens and closes with the "See You in Church Sunday" which symbolizes the movement. It contains the poem by Dr. Cy. E. Albertson, pastor of First Methodist Church, Seattle, Washington, which has inspired so many persons:

"A room of quiet . . . . . A temple of peace;
The home of faith . . . . . Where doubtings cease;
A house of comfort . . . . . Where hope is given;
A source of strength . . . . . To make earth heaven;
A shrine for worship . . . . . A place to pray—
I found all this . . . . . In my church today."

How fine and wholesome to have this "See You in Church Sunday" announcement run at your local theater! The price of this trailer is $7.50 from TIDINGS.

MOVIE TRAILER No. 2 is somewhat shorter and requires only about 30 seconds to run. It, too, starts and closes with the "See You in Church Sunday" greeting; and, over a beautiful picture of a family attending church, run the following words: "When you attend church, it's not an ordinary act . . . it is something worth while. When you attend church, you come to God's house to adore . . . to worship . . . to praise." This shorter sound movie trailer is priced at $5.00.

Arrange with your local theater managers to run these trailers during the months of October and November when your "See You in Church Sunday" attendance crusade is on.

A New Visual Aid

Designed by Howard Ellis

A Beautiful 24x36-Inch Full Color

PREACHING PICTURE

Leonardo da Vinci's

World Famous Masterpiece

The Last Supper

Produced professionally by hand in six brilliant colors by the silk screen process.

- An effective illustrated sermon
- A beautiful worship center
- Art with a message

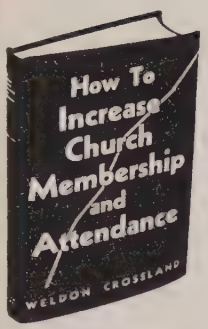
$5.00 24x36 inches when assembled

Order from TIDINGS now

An Effective and Dramatic Picture Message

The preaching picture is assembled in ten pieces which the minister or worship leader can place on an easel background before the audience while he is delivering the story-sermon. Full directions for assembling and presenting the picture are included.

Heavy eggshell paper is treated on reverse side with flock so that various parts of picture adhere to your flannel or felt cloth-covered background.



How to Increase Membership and Attendance

A New Book by Weldon Crossland

JUST OFF the press, this is the best book yet published to help the busy pastor and the active laymen share their Christian faith in a systematic way that will increase church attendance and enlarge church membership. Not only that, but it has an excellent chapter on "How to Build New Members Into the Life of the Church" for those concerned about how to make and keep new members active.

The book, *How to Increase Church Membership and Attendance,* also contains these chapters:

How to Plan a Year's Program of Evangelism.
How to Make Preaching Evangelistic.
How to Organize a Vistation Evangelism Crusade.
How to Train Laymen to Do Evangelistic Calling.
How to Make an Evangelistic Call.
How to Win Church-School Children and Young People.
How to Launch a Church Loyalty Crusade.
How to Win Inactive Members to a Renewed Loyalty.
How to Use Publicity to Build Up Church Attendance.

The book is complete with an index which helps find any particular idea needed in a hurry.

Each chapter begins with a number of basic principles and the remainder of the chapter is used to develop these principles in specific situations. The suggestions are very practical and numerous examples are cited as illustrations.

For instance, in the chapter, "How to Make an Evangelistic Call," Dr. Crossland gives *specific answers* to 20 common excuses related by people who are asked to become Christians.

The ideas and plans in this book are not theoretical; they have been tested in numerous churches of several denominations and many parts of the country.

Dr. Crossland has put these suggestions into practice in his own ministry over a period of years. He is the able pastor of Asbury-First Methodist Church in Rochester, N.Y., and is known, not only through his preaching, but through many articles he has written for religious periodicals and through two previous books, *How to Increase Church Income* and *How to Build Up Your Church School.*

Dr. Crossland is a graduate of Nebraska Wesleyan and a Rhodes Scholar. He served as assistant pastor of Ninde (now Nardin Park) church, Detroit and Central Church, Pontiac, Michigan, before assuming his present pastorate. His new book has 160 pages and costs $1.75. Many churches will want one for every official board member.

METHODIST HISTORY will always be an intriguing story, full of adventure and romance. Paul Hutchinson, now editor of *The Christian Century,* and Halford Luccock, now professor of Homiletics at Yale University Divinity School, put their literary talents together more than 20 years ago to write the well-known book, *The Story of Methodism.* Abingdon-Cokesbury has just put out an enlarged edition with two final chapters to bring the story up to date in time and importance. The last two chapters have been written by Robert W. Goodloe, professor of church history at Southern Methodist University.

This book is an authentic history of Methodism written in narrative style so that it is exceedingly interesting. The story is so exciting that it is difficult to put the book down once you begin to read it. An index makes readily available the wealth of historical information contained in its 528 pages. It sells for $4.

ABINGDON-COKESBURY is the publisher of another book on church history which is a revision of an earlier edition. It is *The Small Sects in America* by Elmer T. Clark, editor of *World Outlook* magazine. The volume has been completely revised and enlarged to reveal the historical, theological and psychological background of the numerous small, but vocal and little-understood religious sects in America.

The 256-page volume contains eight chapters, two appendixes (on New Thought Bodies and Mystical Bodies), a bibliography, an index of religious bodies in America, and a general Index. Dr. Clark has grouped the sects into five categories: "Adventist, Perfectionist or Subjectivist, Pentecostal or Charismatic, Communistic, and Legalistic or Objectivistic." The book is a fascinating study of the 200 small religious bodies in our country. It sells for $3.

MOST PROTESTANT ministers are well acquainted with Dr. Clarence E. Macartney, pastor of the First Presbyterian Church, Pittsburgh, Pennsylvania, through his many books of sermons. A new one, published by Abingdon-Cokesbury, is titled, *The Wisest Fool and Other Men of the Bible.* Dr. Macartney seems to be at his best when he speaks—or writes—about biblical characters and this book is no exception. It has sermons on Solomon, Isaac, Mark, Phillip and other characters drawn from both the Old and New Testaments. The book has 191 pages and sells for $2.

DR. EDMOND H. BABBITT, formerly associate secretary of the General Board of Hospitals and Homes, is the author of a new and practical book, *The Pastor's Pocket Manual for Hospital and Sick Room.* It has been produced out of his long experience as a pastor and with knowledge of the problems of the preacher on dealing with the sick.

The book is prepared for the needs of the local minister and there are two types of material: instructions for the minister on ministering to the sick and materials which the pastor can use in the sickroom. It consists of Scripture readings, prayers, hymns, poems, and nuggets of encouragement as well as several orders for the administration of the Lord's Supper. It should be most useful to the pastor. It is published by Abingdon-Cokesbury and the price is $1.75.

United Reformation Day Services

Sunday, October 30

These cities arranged early for great mass meetings of all their Protestant churches on Reformation Sunday and have scheduled outstanding speakers.

The places of meeting in these cities include a mosque, an armory, a music hall, public auditorium, a bowl, a Masonic Temple, and large churches.

City	Speaker
Altoona, Pennsylvania	Franklin Fry
Baltimore, Maryland	Charles Foelsch
Beaver, Pennsylvania	Jesse M. Bader
Buffalo, New York	C. C. Morrison
Cambridge, Massachusetts	F. W. Meek
Cape Girardeau, Missouri	C. C. Morrison
Cincinnati, Ohio	Douglas Horton
Cleveland, Ohio	Henry P. Van Dusen
Dayton, Ohio	Roy L. Smith
Detroit, Michigan	E. Stanley Jones
Ephrata, Pennsylvania	Abdel Ross Wentz
Erie, Pennsylvania	H. Reed Shepfer E. B. Lawson
Indianapolis, Indiana	Bishop Ivan Lee Holt
Johnstown, Pennsylvania	Harold Mohn
Kansas City, Missouri	Ralph W. Sockman
Lancaster, Pennsylvania	L. Wendell Fifield
Louisville, Kentucky	Herbert Gezork
Mauch Chunk, Pennsylvania	E. G. Homrighausen

These names were furnished SHEPHERDS by Dr. Jesse M. Bader, Secretary of Evangelism of the Federal Council of Churches, on August 15.

Many more towns and cities will be added to this list. Will yours?

City	Speaker
McKeesport, Pennsylvania	Bishop John S. Stamm
Newburyport, Massachusetts	Henry Smith Leiper
Norwood, Massachusetts	Dean Vaughn Dabney
New York City—(Bronx and Manhattan)	Bishop G. Bromley Oxnam
Borough of Richmond	Frederick K. Stamm
Pasadena, California	Joseph R. Sizoo
Peoria, Illinois	Edgar DeWitt Jones
Pottstown, Pennsylvania	E. G. Homrighausen
St. Louis, Missouri	Franklin Clark Fry
San Diego, California	Louis H. Evans
Smithsburg, Maryland	F. Eppling Reinhartz
Springfield, Ohio	Roy L. Smith
Toledo, Ohio	Ralph William Loew
Uniontown, Pennsylvania	Carl C. Rasmussen
Washington, D. C.	Edwin T. Dahlberg
Washington, Pennsylvania	Abdel Ross Wentz
White Plains, New York	Bishop G. Bromley Oxnam
Wilmington, Delaware	Bishop Fred P. Corson

A most appropriate *Service of Worship* has been prepared for this day by the Federal Council of Churches. It is a large six-page folder, and contains responses, prayers, hymns, litanies, etc.—in fact, everything except the message of the principal speaker. (3¢ each; Federal Council, 297 Fourth Ave., New York 10, N. Y.) Arrange your service, get an able speaker, and order hundreds of these worship programs. Single copies free upon request.

Men's Communion Breakfast

"What is some new, worth-while thing we can have for the men of our church?"

An increasing number of churches are answering, "A communion breakfast.

A communion breakfast is easy to have, and provides a great spiritual blessing to the men of the church.

Hold it on Sunday morning. Advertise it thoroughly. Put a definite group of the strongest laymen in charge of recruiting attendance. Have every man of the church present.

Begin with a brief but hearty song and prayer service. Then administer the Sacrament of the Lord's Supper with all the impressiveness and spiritual fervor as if it were the main World Wide Communion church service.

After this, let the men have breakfast together at the church, and break up in time for them to go home and get their families and bring them to Sunday school.

TRY THIS ON REFORMATION SUNDAY, OCTOBER 30.

Materials

TIDINGS will have available a number of helpful books and leaflets on Protestantism, some of which are entirely new.

Watch for the announcement in November SHEPHERDS, which you will receive early in October, or write for a descriptive list.

National Non-Resident Transfer Week

A Week of Visitation Evangelism

October 23-30

Opportunity—

National Non-Resident Transfer Week provides a great opportunity to reclaim many thousands of our lost Methodists.

The Date—

From Sunday, October 23 to Reformation Sunday, October 30.

The Purpose—

A Week of Visitation Evangelism in each local church to win the non-resident Methodists who ought to be members where they live.

The Facts—

Every community, city, town, and open country section has Methodists not affiliated with the local churches.

Over 1,500,000 Methodists hold membership where they do not live.

They and their children are not receiving the benefits of active church membership.

Another 1,500,000 Methodists have been "dropped" from the rolls where they once lived. They just "think" they are still members of The Methodist Church. This loss is terrific.

NEW METHODIST PROCEDURE

The General Conference provided new help in reclaiming these Methodists. Every person joins "The Methodist Church"—the whole Church and not just the local congregation—and should have his membership in a Methodist church near enough for him to attend the worship of God regularly.

Letters of Notification—

The new *Discipline* provides that pastors send "letters of notification" both to the non-resident members and to the pastors in the communities where they now live, urging the transfer of membership. The Publishing House provides for nominal cost these "letters of notification" for mailing, just as it provides the official certificates of transfer. See June SHEPHERDS, page 16.

First—

At once, pastors, get your inactive roll and send letters of notification for every non-resident member to the pastors where these members now live. Get these notices in the mail at once. Also send letters of notification to the non-resident members themselves urging their affiliation with churches which they can attend regularly. This is urgent and should take place at once. You can help your members and other pastors, and they can help you. This is the time for a national "letter of notification" procedure. Do your part.

Second—

Plan for your workers to visit during National Non-Resident Transfer Week, October 23-30. Prepare a list of names and addresses of people in your community who are Methodists but unaffiliated with a church in your town. Make up your constituency list of prospects. Secure your workers and visitors who will do the calling that week. Arrange for suppers for four nights with brief instruction on winning unaffiliated Methodists, as well as members of their families who are not church members.

Many First Decisions

This will give an opportunity to win many members of Methodist families who have never made first decisions. Children, young people, and even adults who are not members of The Methodist Church can be won in this campaign.

GOALS

—Reclaim the Lost Methodists Living in Your Community—

Re-Win Thousands to Active Church Membership Where They Live

"I went with them to the house of God,

With the voice of joy and praise,

With a multitude that kept holy day . . ."

Make Your Community "Go to Church" Conscious

Use Leaflets

- Put a "Draw Near With Faith" leaflet in every home before World Wide Communion Sunday.
- Put a "I Go to Church Sunday" leaflet in every home after World Wide Communion Sunday.

Use Attendance Registration Cards

- Place a "My Church Attendance Record" card (for October, November, and December) in the hands of every member, that he might keep his own attendance record.
- Use the "Attendance Registration" cards at the church on World Wide Communion Sunday and several other Sundays to check attendance of regular members and to locate prospective members.

Use the Radio

- Use 15-minute programs every Saturday.
  5 Radio Scripts available from TIDINGS for this purpose—prepared by Harold C. Eaton.
- Use 1-minute spot announcements. Radio Transcription Record available containing 24 spot announcements.

Use Newspaper Publicity

- Furnish newspapers with articles on church programs, "See You in Church Sunday" announcements, etc.
- Accompany these articles with newspaper mats—available from TIDINGS.

Use Visitors

- Send 10% of the best visiting members you have into every home and prospective home with covenant cards, invitations, etc., and a warm welcome.
- Follow up each week by visiting those who were absent the previous Sunday.

Use Posters

- Use plain 14 x 10 posters in public places.
- Use the 11 x 8½ poster series freely throughout the community. Announced elsewhere in this magazine.

Use Buttons

- Use celluloid "See You in Church" buttons available from TIDINGS.
- The children especially will be thrilled to wear these buttons and they will be encouraged to attend church.
- The Officials and leading members of the church should wear these buttons, especially on Friday and Saturday.

Use Stickers

- Use the large-size sticker in automobiles and on the front door and/or windows of every home.
- Get the businessmen to use the small-size sticker on their letterheads and envelopes.

Use Letters

- Mail a "See You in Church" letter from the church to every home. Use appropriate enclosures in the letter; stickers, buttons, leaflets, etc.
- Use the "See You in Church" letterhead available from TIDINGS, or use the small stickers on the regular church letterhead.
- Use the regular church envelope for this mailing with the small sticker on it.

"S. R. O."

Every face turned toward the house of God on the holy Sabbath is an influence for God and for good. The best thing that can happen to any church is "Standing Room Only" every Sunday.

OUR CHURCH

"A room of quiet.....A temple of peace.
The home of faith....Where doubtings cease.
A house of comfort....Where hope is given;
A source of strength..To make earth heaven;
A shrine for worship.....A place to pray—
I found all this.....In my church today."

—*C. E. Albertson*

Your CHURCH Is Calling You

Your church is calling you to place your influence on the side of "whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report"—to place yourself on the side of God and His Christ—by attending regularly. Start next Sunday and let every Sunday find you in the presence of God in His house in the midst of His people.

Your church is expecting you next Sunday

The Church Helps My Faith

"I must have faith if I am to know life's best. When I go to church I find the way to believe in myself, to believe in others and increase my faith in God."

THE CHURCH

A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a witness for God throughout the world; a spring of spiritual refreshment to all who come. Christ is its door, and through Him is the entrance to God's eternal Kingdom. You are invited to enter. Peace be with you.

The Home of Faith, Where Doubtings Cease

1,911,791

This was the number of pieces of TIDINGS literature that pastors and churches ordered in September of last year. This year's "See You in Church Sunday" and World Wide Communion materials may exceed even that number.

The cards shown on this page are suitable for taking into a home, enclosing in a letter, or mailing as a postal.

TOP—An invitation card that proved quite popular during the Lenten season, and can be just as useful during the autumn.

BOTTOM—A new card of same size and purpose as the above. It is excellent to follow the above card, and can be the means of helping many in this year of OUR FAITH.

POSTER SERIES—On the TIDINGS order blank in this magazine, do not overlook the new poster series. Order at least five sets of them. See September *Shepherds*, page 21, for a description.

Let a church send out its best visitors, two by two, into the home of every member and prospective member. Let them have a good visit centered around the Christ Loyalty Covenant Card and church attendance. Let church services center around the great things of "Our Faith" and be enthusiastic and inspiring, and people will come to church and keep coming.

Read or re-read the articles in September *Shepherds* on "See You in Church Sunday," and World Wide Communion Sunday, use them as a guide for your autumn loyalty campaign, order materials now, and plan and work for the greatest October, November, and December attendance your church has ever had.

TIDINGS

"See You in Church Sunday" Headquarters

1908 Grand Avenue, Nashville 4, Tennessee

At Home With God

A Sound Filmstrip That Magnifies the Family Altar

THE department of Parish Education of the American Lutheran Church produced this sound filmstrip which is technically excellent and of great value in the promotion of family altars. It has been made available, in a special edition, by The Upper Room for use by other churches. The regular rental rate through The Methodist Publishing House is $2.50.

"AT HOME WITH GOD" effectively tells the story of how one family developed a family altar and how the family was able to demonstrate its value and strength to a visitor in the home. The filmstrip and the two records (four sides, 12-inch, 78 rpm) require twenty minutes. The opening frame and the two at the close are specially prepared for The Upper Room. This filmstrip will be used by the Lutherans in individual homes as they place the emphasis on a family altar in every home. The Lutheran pastor will go into each home with this demonstration.

Recommended for showing in groups and classes and to large audiences where proper equipment is available. Especially helpful for young adults and for those who have young children.

Purchase Price, $15 Rental, $2.50

Order through the visual aids department of The Publishing House serving your territory.

Mimeographing a Parish Paper

by James E. Hankins, *Pastor*

Parish of Holston Hills, Dungannon, Virginia

ONE of the most important functions of a monthly or semi-monthly parish paper is that of fostering parish friendliness and unity. Such a paper also serves as a medium through which the program of the church can be explained and advanced in the several churches of the parish. The parish paper encourages healthy competition between churches on a given charge. As the news of one church's progress is noted, another church is stimulated to make improvements. Non-resident members often find such a paper the only connecting link between them and the old home church.

The content of a parish paper will depend upon what part of the church program the pastor wishes to emphasize. For example, the author has used such a paper to increase family devotions with use of *The Upper Room.* Stencil insets encouraging use of this devotional guide can be obtained free from The Upper Room offices, 1908 Grand Avenue, Nashville. These insets are easily attached to your stencil. Simply cut a window in the stencil to match the space you wish to reproduce and glue the inset to the stencil sheet with shellac or stencil cement. It is a good thing to print the name of every person in the parish receiving *The Upper Room.*

Whatever the emphases of the pastor, personal news items dealing with birth, marriage, illness and death should always occupy an important place in the paper. The more names you can include, the more thoroughly the paper will be read. The names of all newly-baptized children, new converts, and new members should be recorded in the paper for the entire constituency to see. Too, many of our people feel they are "hit" too hard and too often by the pastor. The parish paper is an excellent means of giving them a deserved pat on the back for a job well done.

It is a good idea to cut the stencil for the inside front page last. By saving your page two stencil until last, you can include any new services, last-minute changes in services, recent deaths, and illnesses.

The parish paper can be financed by local ads from community business houses or contributions from readers. In many instances both are advisable.

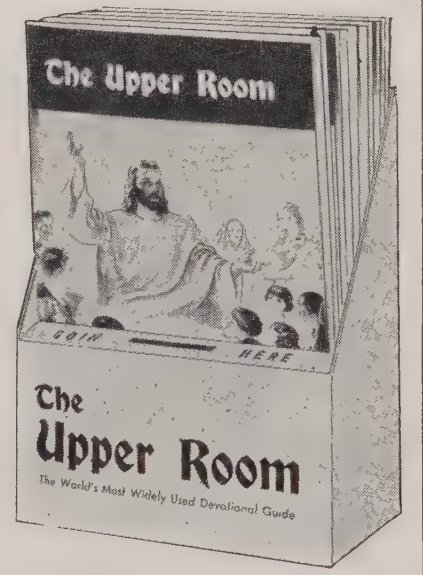
Most parish papers are mimeographed on 8½" by 11" paper. Colored paper is recommended for variety and appeal. It is well to have alternating colors for the several pages. The format or layout will depend on the pastor's personal taste. Dividing the stencil into a two-column page has been found very satisfactory. Illustrate your columns with sketches and cartoons that will attract the reader's eye. Overcrowded pages and those without sketches are often overlooked.

The cost of a ten-page (five sheets) issue of four hundred copies can be mimeographed and mailed for about $12. The job can be done for less if the cheaper stencils and ink are used.

If you mail two hundred copies or more per month it will pay to invest $10 in a mailing permit under section 562 of the postal laws and regulations. The permit is good for one year. With this permit you can mail your papers for one cent apiece; otherwise it will cost two cents.

Some young people of the parish are often happy to help in mimeographing, addressing and mailing the parish news sheet. If you want an able and worthwhile assistant in your charge, begin mimeographing a parish paper. If you wish sample copies of my parish paper, a postal card will bring them to you.

JAMES E. HANKINS is pastor of the Parish of Holston Hills (Methodist) of Dungannon, W. Va. He is also the editor of the Dunhan Rural Church Service which has recently prepared a folio of 100 pages of sketches and designs which may be easily traced on your mimeograph stencils. The 500 sketches were prepared by a commercial artist and include tracings grouped under such headings as "Rural Church," "Livestock," "Missions," "Vegetables," "Finances." His own church parish paper is called the *Parish Pioneer.*



Available Now

Use It to Display Additional Copies of The International Number

In response to continued requests THE UPPER ROOM has made available a folding display box with a built-in coin compartment. This display box will hold as many as fifteen copies of *The Upper Room.* At the same time it provides a convenient place for coins. The display box is sent without charge with an order for at least ten additional copies of the International Number—September-October.

The International Number is proving to be one of the most popular ever published and well deserves much extra publicity and promotion. Order now.

The Upper Room

1908 Grand Ave.

Nashville 4, Tenn.

Undergirding the Advance

SOON after the General Conference of 1948, the Editorial Division staff undertook readjustments in the curriculum program in line with the schedule for the Advance for Christ and His Church as adopted by the General Conference.

In addition to these units of study, the periodicals will carry many articles and features related to the Advance emphases, the titles of which are not now available.

Beginners (Kindergarten)

Group Graded Lessons (in *"Beginners Lesson Pictures"*)
November, 1949—We Thank God
January, 1950—We Learn of God

Closely Graded Courses
Part III, Unit 5—Our Springtime World
Part III, Unit 6—We Are God's Helpers
Part VI, Unit 13—The Kindness of Jesus
Part VI, Unit 14—Our Winter World
Part VIII, Unit 2—Stories About Jesus
Part VII, Unit 16—Finding and Enjoying Springtime Surprises
Part VIII, Unit 18—Our Summer World

Primary

Group Graded Lessons (in *"Primary Class"*)
November, 1949—
We Worship God
We Give Thanks (Thanksgiving)
We Sing Praise to God

Closely Graded Courses
Course I, Part 2—Jesus, the Friend
Course I, Part 3—When Springtime Comes Again
Course I, Part 4—God's World in Summer
Course II, Part 2—We Remember Jesus, the Teacher
Course II, Part 3—Order and Beauty in God's World
Course II, Part 4—God's Plan for Daily Needs
Course III, Part 2—The Story of Jesus
Course III, Part 3—Learning That God Is Dependable
Course III, Part 4—Finding Out About the Bible

Junior

Group Graded Lessons (in *"Junior Quarterly"*)
March, 1950—
Choosing to Be a Christian
Living as Christians

Closely Graded Courses
Course IV, Part 2—The Boy Grew
Course V, Part 2—What Jesus Taught
Course V, Part 2—The Story of Easter
Course VI, Part 2—What It Means to Be a Christian
Course VI, Part 4—We Worship Joyfully

Articles in "Child Guidance"
November, 1949—Our Faith in God
December, 1949—The Authority of Christ
January, 1950—Our Faith in the Bible
February, 1950—Christians Believe in Worship and Prayer
March, 1950—Our Faith in Love

Intermediates

Group Graded Lessons (in *"Lessons for Intermediates"*)
January-March, 1950—What It Means to Be a Christian

Closely Graded Courses
Course VII, Part 1—Your Bible
Course VII, Part 4b—Finding Help in Worship
Course VIII, Part 1—The Story in the Bible
Course IX, Part 1—Adventures in Religious Discovery
Course IX, Part 1—The Christian Way

Undated Electives
The Way of Jesus
Finding God
Ways We Worship
Using My Bible
Jesus Our Leader

Senior-Young People

Group Graded Lessons (In *"Highroad"*)
January-March, 1950—Christian Beliefs in God

Graded Lessons for Older Youth (in *"Christian Action"*)
July-September, 1950—Studies in the Psalms

Undated Electives
A Faith to Live By
Youth at Prayer
Credo

Youth in Small Churches

Group Graded Lessons (in *"Bible Lessons for Youth"*)
October-December, 1949—Learning About God From the Story of the Hebrew People
Creator and Father
January-March, 1950—Meeting Difficulties as Christians

Adults

Learning for Life Courses
January-March 1950—
Christ for All Japan
Christian Minorities Building a Christian Community
What's Wrong With Communism?

Adult Bible Course
January-March, 1950—The Life and Teachings of Jesus

International Lesson Series
October-December, 1949—
Vital Religion
The Religion of the Individual

Adult Study Courses, Undated Units
Getting Acquainted With the New Testament
Ask the Prophets
Daniel and Revelation
Bible Readers' Guide
Know Your Bible Series
Jesus, God and I
The Christian Faith and Way
Understanding Myself and Others

The Key to the United Evangelistic Advance

by H. H. McConnell

The United Evangelistic Advance is the name of the 15-month program sponsored by the Federal Council of Churches. The Methodist Church is one of 40 denominations cooperating in this great endeavor to win "America for Christ."

Dr. McConnell is the Director of Visitation Evangelism for the Federal Council.

THE EARLY church won its phenomenal victories because it was a witnessing church. This message of the redeeming love of God in Christ was so new, so amazing, that they could not be silent about it. Over the ancient world echoed the cry, "We cannot but declare the things we have both seen and heard." Their authentic experience of Christ and enthusiastic witness about it went like an electric shock through a tired, jaded, hopeless generation. They would not be daunted or denied. They shook their generation from center to circumference. When they appeared in a community men said, "These who have turned the world upside down have come hither also."

That Message Still Has Its Original Power

Today thrilling victories wait upon the development of a witnessing church.

The United Evangelistic Advance seeks to provide the channel through which that kind of witnessing will be paramount in the life of the individual Christian and the Church in general, and will increase to a great swelling tide. There have been stupendous developments in this field in recent years. The various communions through their departments of evangelism have trained a great army of men and women and sent them forth to "speak a good word for Jesus Christ." It is a conservative estimate to say that more than a million men and women have shared in this program and have discovered a new sense of mission as well as a new joy in their own Christian experience.

An Outstanding Achievement of the Modern Church

To augment this company and mobilize it and send it forth to bring men under the gracious sovereignty of Christ is the primary objective of the United Evangelistic Advance. It holds forth the ideal of each congregation throughout the nation organizing for such witnessing.

Witnesses are to go forth during the United Evangelistic Advance to share their experience of Christ and to seek to bring others under the sway of His life and spirit. Emphasis will be put on adequate training for church membership and drawing these new people into the fellowship of the church after they have made their commitment.

The Central Committee of the United Evangelistic Advance has requested the Federal Council's Department of Evangelism to conduct Interdenominational Visitation Evangelism Campaigns in 100 cities and communities. That schedule will soon be completed. Some states are organizing for a statewide effort with the churches of every county.

Prayer at the Heart

The vitality and power of this movement must not be lost in the mechanics of organization. Prayer must be in the heart of it all. The fulfillment of God's promise should be claimed by our generation: "If my people who are called by my name shall humble themselves and pray and seek My face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

The Gospel is "the power of God unto salvation to everyone that believeth." The Church has been divinely commissioned to bear this message to men and nations. Our world is the sorry world that it is today because individual Christians have so largely failed to accept their responsibility and privilege to become witnesses. Woodrow Wilson said, "When religion ends with the individual, it ends." Commenting upon that, someone else said, "If religion does not begin with the individual, it does not begin."

In humble reliance upon divine power, the United Evangelistic Advance would call upon all the churches to a renewed faith and triumphant proclamation of the Gospel of Him who has said, "I, if I be lifted up, will draw all men unto me."

Photo by Jack Curtis

Two laymen at Garden City, Kansas, won 60 persons to Christ in two months, and are continuing their evangelistic work one night a week. Raymond Knowles, pastor (left), goes over a prospect card with the two visitors, Harold Day (center), and John Wampler.

Two Men Visit for Christ

by Raymond W. Knowles, Pastor
First Methodist Church, Garden City, Kansas

ABOUT four years ago I was called upon to perform a wedding in the home of some "friends" of the church. It was a young couple, Mr. and Mrs. John Wampler, and both of them united with the church just a few weeks after their wedding.

About a year later, my wife and I were calling in the home of another young couple, Mr. and Mrs. Harold Day. She was a member of a church elsewhere; he was not a member of any church. He was not at home that afternoon, but an evening or two later I went to the home again and asked for him. He was across the street at the schoolhouse watching his boy and some others play.

As I walked across the street, I prayed that God would help me to say the thing that would win Harold Day for Christ. I had never met him, but his wife had told him of our visit a day or two before. Immediately I began to talk to him about his relationship with Christ, and he was very much interested. I could see that he was anxious to become a Christian. As I talked to him about salvation, there in the school yard he accepted Christ as his Savior. On the following Sunday he was baptized, and his wife also came into the fellowship of the Church.

Both of these young couples, the Wamplers and the Days, became very faithful and loyal to the church school and the worship services of the church. They studied and were anxious to learn all that they could about the Church, its program, its outreach, its doctrines, and its message.

A year later both young men were placed on the Board of Stewards. John Wampler became a Sunday school teacher for a class of boys, while Harold Day and his wife became the sponsors of the Intermediate Youth Fellowship.

Last February, as I was selecting men for visitation evangelism, I approached both John and Harold and told them that I would like for them to work in this way in the visitation campaign which we were planning to have. Each answered about the same way: "Preacher, I don't believe I could do that." I asked each of them just two questions, and the answers were the same from both men. First, I asked, "Do you know Jesus Christ as your personal Savior?" Each replied, "I surely do!" Then I asked, "Are you willing to try to share Him with others?" Each answered, "I surely am!" From there on it was easy.

Behold What Happened!

When our revival meeting started on February 28 with Wayne Lamb, a Memphis pastor, as our evangelist, John Wampler and Harold Day both were very interested and anxious. Our visitation instruction and work began on March 2. On the first night Harold Day and John Wampler were assigned together as a team. They made three calls, interviewed eight persons and got six commitments—four first decisions and two transfers.

Since that night these two men have become "Expert Fishermen," for they won more than 60 persons to Christ in the next two months, one a day. They are now devoting at least one night a week to visitation. As I write this, there has not been a week since they began this work that they have failed to win someone to Christ.

The thrill of this work is evidenced and summed up in the question which Harold Day asked the pastor after he had been out five or six nights in visitation. At the close of a service, with his eyes brimming with tears of joy, he said, "Say, why didn't you tell me that I could do this before now?" Such is the joy which comes in fishing for men and bringing them to Christ.

John Wampler is a farmer who lives in town and drives out to his farm. Harold Day is working for the American Telephone and Telegraph Company at their test board here in Garden City. *They are ordinary laymen with an extraordinary passion for souls.*

As a result of the work of these two men and others who have been working in visitation, 190 persons were received into our church within three months.

Advice to Ministers

One word of advice to timid or passive ministers: Don't train your laymen and send them out in visitation, *unless you want to work and work hard* in conserving the efforts and results of their work. We are finding real joy in helping to get the new people active in the various parts of the church program, helping them to grow into mature Christians.

Yes, laymen can win other laymen when they visit *for Christ* and His Church.

THE DISTRICT

IS METHODISM'S WORKING UNIT

What District Superintendents Can Do

1. Plan with the District Committee on Evangelism a full year-around program of evangelism. Plan with the District Secretary of Evangelism; use him to the fullest extent in an adequate evangelistic program, direct his work, and give him full cooperation.
2. Urge every pastor to appoint an active Committee on Membership and Evangelism in each church.
3. Urge pastors to forward "Letters of Notification" of removal of church members to new communities. This ought to be done at once. Be certain that pastors finish the job during September.
4. Observe National Non-Resident Transfer Week, October 23-30. This is a week of Visitation Evangelism, Sunday through Thursday, with particular emphasis on securing transfers of non-resident members and the unchurched persons in their families.
5. Hold a regular monthly meeting and visitation by evangelistic workers. From Fishermen's Clubs or similar groups in each church.
6. Start the evangelistic work of the district early in the fall and emphasize continuous evangelism, preaching for a verdict, and the extending of the invitation to Christian discipleship every Sunday.
7. Emphasize evangelistic possibilities of World Wide Communion Sunday and of a "See You in Church Sunday" loyalty campaign throughout October and November.
8. Emphasize the devotional and evangelistic opportunities of the Advent season, with a Membership Sunday and the gift of new members to Christ on Christmas Day.
9. Train the pastors in the latest and best methods of evangelistic work. Use the Trained Directors of Personal and Visitation Evangelism where they are available. Hold district and subdistrict training and visitation programs.
10. Cooperate with the United Evangelistic Advance in any united evangelistic program scheduled in your community.
11. Urge every local congregation to provide adequate funds in its budget for the Committee on Membership and Evangelism. Show the value and urge the purchase of new materials in Visitation Evangelism, particularly the Turn Over Charts, "They Went Forth—Two by Two."
12. Secure a set of Directors' Training Charts and sound filmstrip, "Bringing Christ to the Home," for the district.

What District Secretaries of Evangelism Can Do

1. Work with the district superintendent that you may know his plan and program, have his full cooperation, etc.
2. Call together the District Committee on Evangelism as soon as possible.
3. With the district superintendent plan a district cooperative evangelistic program for the entire district for the entire year.
4. Plan a District Visitation Evangelism Training School at a central place—or in two or more subdistrict locations.
5. Select one or more trained Directors of Personal and Visitation Evangelism to train the pastors in the district in the most effective methods of evangelism.
6. Two months prior to the district training school hold a one-day session on preparing for visitation evangelism in the local church.
7. Choose a week for a cooperative visitation evangelism training school and campaign in each location.
8. Arrange for morning sessions for four days with all the cooperating pastors under the leadership of the director.
9. Plan visitation training suppers for each church each evening at 6:00 o'clock. Each pastor training his own laymen using the Turn-Over Charts, "They Went Forth—Two by Two." Laymen visiting in the homes for commitments, 7:00 to 9:30 each evening.
10. Plan a preaching mission lasting a week or more to challenge the congregation, indoctrinate the new members, and win the unchurched.

REACHED THEIR GOALS

By July 7 the following churches in the Hutchinson District had reached the 1949 membership goal of one person received on confession of faith for every 17 active members: Byers, Geneseo; Hutchinson: Mitchell Chapel, South Hutchinson, Trinity, Fairview; Lyons: First Church, Mission; Pawnee Rock; Albert; Heizer; Radium; Ebenezer; Spivey; Sylvia; Huntsville; and Windom.

The Burrton and Mitchell churches had enough persons in the membership training class then to complete their goal, the Stafford church lacked only two, and the St. John lacked only three at that time.

First Church, Lyons, had received 42 on confession of faith, and Trinity Church, Hutchinson, had received 60.

How Geneseo Doubled Its Membership

by Joseph S. Ploughe, Superintendent
Hutchinson, Kansas, District

IN OCTOBER of 1948, Henry Dorsey was appointed to Geneseo, Kansas, a town with a population of 632 and a church with 87 active members. Under his leadership a program of evangelism was begun, which in six months resulted in the addition of 90 new members, and is still going forward. There were four phases of the program: preparation, visitation, pulpit evangelism and assimilation.

Preparation

The first step in this program was a joint meeting of the Official Board and the Worker's Conference of the church school, held in November. At this meeting a plan, calling for visitation evangelism the first week in Lent, followed by pulpit evangelism the two weeks immediately preceding Easter was approved by these two groups. The evangelistic opportunity and responsibility of the church was stressed in every way possible at public services, in Official Board meetings, in the Woman's Society of Christian Service and in the church school. The church school officers and teachers helped in the spiritual preparation so vital to all phases of evangelism.

Early in January the pastor began to tell the men whom he hoped to use as visitors, of the large number of fine people on the responsibility list he was compiling. By this time the names of 175 persons were on this list. He also told his people of the success that others had had with visitation evangelism, being careful not to overstate the case.

Sixteen men were carefully chosen to serve as visitors. A personal letter from the pastor was sent to each one telling him that it was now time in the evangelistic schedule for the men of the church to come together to pray and plan their evangelistic work. Twelve of the sixteen men invited were present on Sunday January 30, for a meeting described as a time for prayer and discovery. At this time the opportunity and responsibility of the church as represented by 175 people who looked to The Methodist Church for spiritual help was laid before them. Prayer was made that they might be worthy and adequate instruments through which the Lord could work to meet the challenge of this opportunity. The "Prayer Circle Covenant Card," prepared by TIDINGS, was given to each man with the request that he use it according to the instructions on the card. A similar meeting was held for women at another time.

Following these meetings, the visitors were asked personally by the pastor to sign the "Visitation Agreement Card," promising to be present for training and to take assignments for visiting. The first 10 men approached signed the cards without hesitation. One man, a "pumper" in the oil field who had just consented to the transfer of his membership from another denomination in another town was one of the original 10. A young farmer who had similarly made a decision on the first night of visitation became one of the visitors. A total of 12 men and two women was used in the visitation.

Visitation

On Sunday, February 27, the pastor and the district superintendent joined in giving instruction to the visitors. Each visitor had previously been given a copy of Dr. Dawson Bryan's booklet, *A Handbook of Evangelism for Laymen,* and asked to read it. The instructions followed the general outline of this book. The circumstances were not perfect by any means. A severe winter had caused the abandonment of many services in churches like their own, and had seriously hampered the preparations for this work. On the night that the visitation began, the mud was so deep that even on gravel streets and roads cars without chains were being stuck.

Naturally they were fearful and hesitant on the first night. But when they returned after their first night's visitation, they were so thrilled with their experiences that they wondered why they had not been doing this always. Five teams worked the first night, visited 18 persons, and received 12 decisions. On the second evening 19 additional persons were interviewed, and 13 decisions were received. Enthusiasm among the workers ran high and was sustained through seven evenings of visitation. In all, 109 prospects were seen and 78 decisions for Christ and His Church were made in this phase of the program.

Pulpit Evangelism

As had been planned, the visitation program was followed by two weeks of pulpit evangelism immediately preceding Easter. The new members were urged to attend these services and in spite of an epidemic of measles—which cut attendance at public school in half—all of the new members attended a part of the time, and on any one evening from one-third to one-half of the new members were present. In addition to the 78 new members received from visitation, 12 were received as a result of the pulpit evangelism, making 90 in all. Of the 90 new members received to date, 26 were children above the age of 12 received from preparatory membership following training, 35 were by confession of faith, 12 were from other denominations, and 17 were by transfer from other Methodist churches. A large number of children were baptized and enrolled as preparatory members, to be received at a later time.

Assimilation

A very thorough plan of assimilation is an essential part of this program. It was planned at the same time that the visitation and pulpit evangelism phase of this program was planned. A membership class for adults was organized before the visitation had been completed. Though many of the new members worked at night in the oil field and an epidemic of measles was raging, 18 adults were enrolled in this first class. Four sessions were held on the following subjects:

1. Our Commitment to Christ and His Church
2. Prayer and Worship

3. Our Heritage from the Past
4. Consecration to His Way.

The membership covenant was explained and a card (see sample) embodying that covenant was used to make the membership vows more definite. All agreed to attend at least 75 per cent of the services of the church. About one-half agreed to tithe, and others to give proportionately of their income for the support of the church. Many promised to have grace at meals and family and private devotions. A fine list of volunteer workers was recruited as the new members checked the service activities in the church in which they would be willing to engage. Another class for adults and one for young people began immediately after Easter. These classes were in addition to the Membership Training Class for the children who joined from Preparatory Membership.

As soon as a decision had been reported by one of the teams, the pastor called to counsel with the person or family involved. On this first visit he took with him a copy of Bishop Hazen Werner's pamphlet, "So You Are Going to Join the Church," *The Upper Room,* and the booklet "How to Conduct Family Worship at the Table." This last booklet was in special demand, inasmuch as so many of the new members had children in their homes. "Fellowship Friends" were assigned to the new members the next day after their commitment, and these "Fellowship Friends" were carefully trained. They report regularly to the pastor.

At the time of uniting with the church, the new member was presented with the booklet by Bishop Wilbur Hammaker, "A Word to New Members" and a membership card by the chairman of the Official Board. Other pamphlets used in various ways included "I Am Proud to Be a Methodist," "My Church," "Why I Go to Church," "Day by Day with God," "A Lantern in His Heart," and "A Flame in the Heart." All pamphlets and other materials mentioned in this account may be ordered from TIDINGS. Family worship was stressed throughout. New members were assigned to some task in the church, ranging from ushering and assisting in the nursery to active participation in the visitation work.

Results

The results from this program are far reaching and wholesome. Attendance is about double that of a year ago. The spiritual tone of the congregation, and particularly that of the visiting teams, is noticeably higher. Several laymen have testified to the personal benefits which they received. The visitors have been discovering new prospects and have gone out on their own to win them, without formal planning. They have agreed to form a Fisherman's Club to carry on the visitation program at least one night a month.

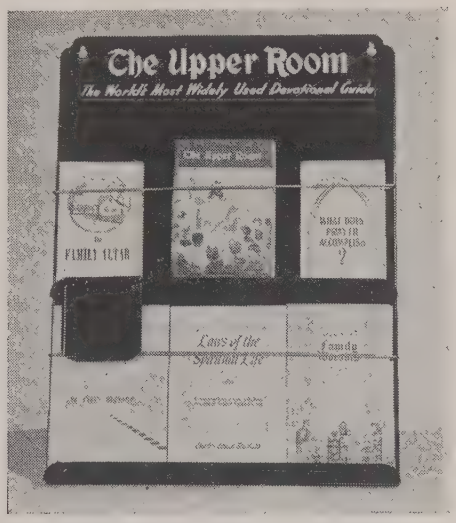
The pastor reports that this program stirred the entire community. Religion and the church became common topics of favorable conversation. It was easy to talk to people about the claim of Christ and His Church upon their lives. Prospects that no one had dreamed could be interested in the church showed an interest as a result of these activities. The example of Christian school men, businessmen, oil men and farmers who gave their time to go into people's homes to talk about Christ gave the Church a new status and recognition not enjoyed before.

The most important thing about this program is that ordinary people in any Methodist church can do it. It begins in the heart and mind of a pastor with evangelistic zeal and a willingness to work. It becomes a reality whenever a group of laymen care enough to learn how to approach men and women about Christ and the Church and are willing to give time and consecrated effort to the task of lay evangelism.

Top to bottom, Henry Dorsey, pastor at Geneseo, Kansas, stresses pulpit and visitation evangelism; 13 of the 14 visitors who went out to share Christ; and about two-thirds of the new members received—as a result of the evangelistic program.

Literature Racks

Increase the Ministry of the Printed Word



NEW

Small Rack for Table or Wall
Lockable Coin Box

Holds six or eight different items. Fifteen by twenty inches in over-all size, this new rack will find many uses in the church. Made of steel and chrome-plated wire rods with a baked enamel finish in rich brown. Lockable coin box. Has removable back for use on a table, and eyelets to hang on a wall. Attractive church furniture like this will help in your ministry of the printed word. You can afford to have several in strategic places in your church.

$5

Large Rack for Table or Wall Lockable Coin Box

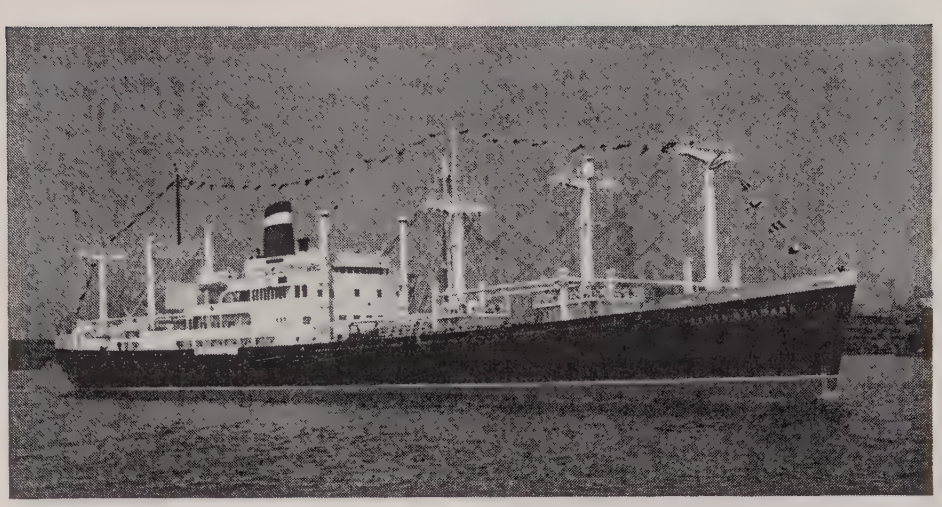
Holds twenty-eight different items. Twenty-seven by thirty-two inches in size, this handsome piece of church furniture is finished in rich walnut brown with chrome fittings, adjustable guides, and chain for hanging. Rubber covered legs for use on a table. Hundreds now in use.

$15

Order from
The Upper Room
1908 Grand Avenue,
Nashville 4, Tennessee

Going Places?

Many interesting stories have come to The Upper Room about people who, when going places, take *The Upper Room* with them, find copies along the way, or leave them where they will be used. One of the most interesting is from a group aboard the Santa Barbara for a West Coast cruise who took up a collection to be used to provide copies of *The Upper Room* regularly for the lounges of the Santa Barbara and all sixteen ships of the Grace Line.



Fingers That Read

Miss May Martin, 1309 Forest Avenue, Nashville, is one of the hundreds of readers of *The Upper Room* who use the Braille edition. The Braille edition of *The Upper Room* is printed in grade 1½. Subscriptions are sold for two dollars but no blind person is ever refused a subscription just because he does not have the money. Many people subscribe for the blind people of their own communities while others contribute to the Braille fund which makes it possible for *The Upper Room* to supply subscriptions to needy people.

Mrs. Heral G. Legg of Hutchinson, Kansas, has charge of the distribution of *The Upper Room* in the First Methodist Church. She sees that announcements are made about each new issue and that someone is on hand to distribute copies as people enter church and Sunday school. Copies are also always available in the foyer of the church. A copy is mailed to each shut-in and to those who are only temporarily confined to their homes. Mr. and Mrs. Legg also provide copies of *The Upper Room* for use in the two local hospitals.

Miss Shade Marie Rushing, ten years old, of Eldorado, Arkansas, reads *The Upper Room* each day in her private devotions. Growing children find *The Upper Room* a source of help and strength. They are happy to use the same devotions that their parents use.

Mrs. Ernest C. Holderle of Columbus, Ohio, has been supplying *The Upper Room* for members of her church for nine or ten years, often buys extra copies for special occasions and regularly supplies her colored postman with thirty-five copies which he distributes in his church. She provides four subscriptions in Braille, although only one of the recipients is known to her personally. At least one man was converted as a result of copies of *The Upper Room* she has distributed.

Youth Call in 13,000 Homes

METHODIST youth made 13,000 calls and obtained data on 21,000 persons in the Chicago School of Evangelism, July 25-August 1. Top to bottom, Donna Grant of Reinbeck, Iowa, and Le Grand Smith II, Nashville, Tenn., interview Chicago resident; Maxwell St. and its famous open-air market was visited by the 57 youth; Dr. Rockwell Smith of Garrett leads study in the rural church; Rev. Paul Grimes gives instruction to team while Dr. Neal Dow Kelley (center) smiles his approval; and Rev. Virgil Chilcote discusses technique of interviewing with his team at Armitage Avenue Church.

FIFTY-SEVEN Methodist youth studied evangelism in the Chicago School of Evangelism for Youth, July 25-August 1, and applied their training immediately in an intensive visitation endeavor, in which 13,000 calls were made and data obtained on 21,000 people. During the survey and visitation, 920 prospective families totaling 2,800 Methodist prospects were discovered for the churches in and near Chicago. Sixty-six persons united with the participating churches on Sunday, July 1, as a result of the work of the 10 fellowship teams.

Paul Grimes, pastor of West Ridge Community Church, who had charge, reported that despite the summer seasonal slump, people filled the churches to learn the report of the youth teams on Sunday. Results were far beyond expectations. Early estimates had been near 5,000 calls for the week with 10,000 persons interviewed. The youth rolled up their sleeves, and despite the heat and indifference of summer, tripled the calls made last year in the first Chicago school for youth.

The emphasis was upon naturalness and proper training in witnessing. Dr. Rockwell Smith of Garrett told the students and youth: "The thing you are doing is one of the most worth-while things in the church. We have lost in The Methodist Church the capacity to speak naturally to others about Christ."

Chicago Methodist churches sharing in the project were Armitage, Berry, West Ridge, Olivet, St. Marlin, St. Mark, and St. Matthews.

Outside of Chicago, Grace Church, Rockford; Richland Street Church, Joliet; Arlington Heights; Franklin Park; Palatine; St. Charles and Libertyville were served by fellowship teams.

The group, made up largely of recruits for life service and MYF chairmen of worship and evangelism in the North Central Jurisdiction, included youth leaders from Arkansas, Nebraska, West Virginia and Tennessee who were studying the methods and procedures of the school. The project is sponsored by the National Conference of Methodist Youth and the Board of Evangelism of The Methodist Church.

Howard Ellis, representing the Board of Evangelism, directed the program and Dr. Neal Dow Kelley, of Dearborn, Michigan, served as Dean. Mr. Grimes, jurisdictional chairman of the committee on evangelism, supervised the field work. LeGrand Smith II, Nashville, served as associate dean representing the National Conference of Methodist Youth. Carol Jean Brill, of Milwaukee, chairman of worship and evangelism for the National Conference of Methodist Youth, also represented the youth.

Similar training conferences have been held at Biloxi, Mississippi, this year by the Alabama and Mississippi Conferences. Others are planned for Leesburg, Fla., September 6-12, and Boston, September 12-18.

Claire Nesmith, pastor of Broadway Church, conducted the tour of community centers of social significance, including Hull House, Halstead Street Institutional Church, and Methodism's Chicago Temple.

Other speakers and resource leaders were Bishop Magee, Chicago Area; Charles R. Goff, Minister of Chicago Temple; Hoover Rupert, director of the Youth Department of the Board of Education; Lawrence L. Lacour, evangelist of Des Moines, Iowa; and Miss Gladys Hobbs of the Chicago Home Missionary and Church Extension Society.

The youth were given training and practical field work in survey-making in suburban and city work, personal evangelism and youth fellowship teams. Mr. Rupert told the youth, "A school of evangelism for youth has as its purpose the sharing of Christ with others."

The National Conference of Methodist Youth and the Board of Evangelism have a free pamphlet, "Youth Can Do It—Youth Schools of Evangelism," which outlines the program for those schools. Youth leaders may secure it from the National Conference at 810 Broadway or the General Board of Evangelism at 1908 Grand Ave., both in Nashville.

A Great Challenge and Urgent Call

by J. W. Golden

Associate Secretary, Central Jurisdiction

AN UNUSUAL evangelistic emphasis has characterized the annual session of each of the five Conferences recently held in the Central Jurisdiction. They came in the following order, with bishops presiding as indicated:

Delaware and Washington, Bishop A. P. Shaw; Lexington and Central-West, Bishop E. W. Kelley; Upper Mississippi, Bishop R. N. Brooks. At each of these Conferences there were visiting bishops, who contributed much through their informative addresses and dynamic Gospel messages. This was also true of others who represented the various boards and causes of the Church.

There were evangelistic hours, at which time the writer and others were given time for the presentation of the work of the General Board of Evangelism, the program, inspirational addresses and discussions. Conference boards were perfected and organized where necessary. Programs, methods and plans of procedure were worked out and presented to the Conferences, and in each case, unanimously adopted for special and continuous efforts throughout the year.

The Board of Lay Activities, the Woman's Society of Christian Service, and other agencies are cooperating in the promotion of the Advance for Christ and His Church through visitation, preaching and teaching missions, retreats and the development of Christian homes. Special efforts are being made to cooperate with all agencies in the United Evangelistic Advance for the evangelization of America.

Great is the challenge and urgent is the call to save our youth for Christ and His Church. Special efforts are being made to win them, train them, and to integrate them into the active life of the Church.

At the Lexington Conference, 20 young persons made definite commitments for Christ and the Christian life. Twelve others had previously decided for Christian life service work.

At this writing there are in the Jurisdiction 16 who have decided to become missionaries, 12 in the home field, and four in foreign fields. J. S. Scott, Jr., who served as a youth member on the General Board of Evangelism, has been accepted and plans to go to India soon as a ministerial missionary.

It was significant at the Central-West Conference to see so many enthusiastic youth who are much concerned about the Christian life and its practical application in daily living.

There was also a significant revelation of the importance and value of the Christian home, when 39 who are ministers or ministers' wives, stood as sons and daughters of ministers—and many others of the lay leadership are ministers' children. A survey showed that more than 95 per cent of those attending the conference were reared in Christian homes.

There is still much concern about our shifting membership, and we continue to lift up this matter in our institutes. A close follow-up may be continued to save for the Church those who have moved from the small towns and open country. Our St. Matthew Church in Cleveland, Ohio, has grown in two years from 21 to 274. The pastor, I. R. Sumner, is the Conference Secretary of Evangelism.

For promotion and development, we need more workers and money. The field is white unto the harvest, but the laborers are few. We are praying the Lord of the harvest, that more laborers be sent into this needy field to help us in the Advance.

Indicative of youth's interest in the Christian life is this group of enthusiastic Methodists at a recent Annual Conference in the Central Jurisdiction. Sixteen young persons in this Jurisdiction committed themselves recently to full-time missionary work.

Turn Over Charts

These photographs show the large assembly-line technique necessary for putting together the new TURN OVER CHARTS —"They Went Forth—Two by Two." They were assembled in the printing plant of The Methodist Publishing House, Nashville, Tenn.

These large, two-color Turn Over Charts contain 118 pages. They cover four training sessions and make it much easier to train laymen in visitation evangelism.

PASTORS SHOULD NOT BUY THESE CHARTS

but they should see that their churches do
Every church should have a set of these charts this fall for use during

National Non-Resident Transfer Week—October 23-30

which is a week of evangelism to go out and bring Methodists with membership elsewhere into your church and to win persons to commit their faith to Christ and their loyalty to the Church.

Is it Worth $12.00

? ? ?

To fire your laymen with enthusiasm
To have them go out and win persons to Christ
To bring scores of new members into the Church
To have training charts that can be used each year, and all during the year

The Supply Is Limited. Order for your church Now.

TIDINGS

Maintain an Easter Attendance

throughout the entire autumn

"See You in Church Sunday" posters, stickers, letterheads, and cards are printed with rich blue ink

_____ **POSTERS** (14x11 inches) saying "See You in Church Sunday" — 5¢ each _____
Two-ply cardboard, for advertising in stores and other public places

_____ **Sets of the NEW POSTER SERIES** (11x8½ inches) — 25¢ per set; 5 sets for $1.00 _____
Five different posters to the set, each with a different message, and printed in different colors. Will attract attention. Sets not broken.

_____ **LARGE STICKERS** (4¼x3⅛ inches) — 50¢ per 100 _____
Put a sticker in the window of every home and automobile

_____ **SMALL STICKERS** (same size as at top of this page) — 50¢ per 100 _____
For sticking on letters, letterheads, automobiles, etc.

_____ **LARGE MATS** (2 column—about 4x3 inches) — 15¢ each _____
For newspapers and other advertising

_____ **SMALL MATS** (1 column—same size as at top of page) — 15¢ each _____
Be sure and furnish newspaper articles on "See You in Church Sunday"

_____ **LETTERHEADS** (8½x11 inches) with "See You in Church Sunday" emblem — $1.00 per 100 _____
Excellent for sending out a letter on church attendance during Lent. Use your regular church envelopes for this mailing.

_____ **BUTTONS**—Celluloid "See You in Church Sunday" buttons — $3.00 per 100 _____
For pinning on coat lapels, shirts, dresses, etc. Will stimulate attendance, especially among children and youth. Order in lots of 50 or 100

_____ **RADIO TRANSCRIPTION RECORD,** 24 one-minute spot announcements — $5.00 _____
16-inch record, 33⅓ r.p.m., 12 "See You in Church" announcements on each side.

_____ **5 RADIO SCRIPTS,** designed for 15-minute "See You in Church" programs — $1.50 the set _____

_____ **"YOUR CHURCH IS CALLING YOU"** — 60¢ per 100 _____
A "See You in Church Sunday" invitation card suitable for mailing or carrying to homes. You will prefer the "Special Invitation" card or folder listed under World Wide Communion materials, if the invitation is for that Sunday.

_____ **INSTRUCTIONS FOR VISITORS** — 5¢ each _____
A booklet that every "See You in Church Sunday" loyalty attendance visitor should have in advance. It will be his inspiration and guide.

_____ **WORKER'S AGREEMENT CARD** for enlisting the workers. See page 19. — 50¢ per 100 _____
If the worker signs a duplicate card for himself, it will be helpful.

_____ **LOYALTY COVENANT CARD** — 50¢ per 100 _____
Card for the visitors to carry into the homes to register the decision of every member to attend church regularly. (Do not order this card if your campaign begins on World Communion Sunday. Order instead the one listed on the next page.)

_____ **LOYALTY ASSIGNMENT ENVELOPES** — 60¢ per 100 _____
For making assignments to the visitors and receiving their reports.

_____ **ATTENDANCE REGISTRATION CARDS** to check attendance and find prospects — 50¢ per 100 _____
Order one for every person who will attend on the Sundays you plan to register the attendance

_____ **MY CHURCH ATTENDANCE RECORD** for a person to check his own attendance — 50¢ per 100 _____
This card asks a person to check his own attendance, Sunday by Sunday, October through December.

_____ **I GO TO CHURCH SUNDAY.** New leaflet by Dr. George W. Crane — $1.50 per 100 _____
This leaflet by the eminent newspaper columnist should be in every home

_____ **LET'S GO TO CHURCH,** four-page leaflet that pastors like — $1.00 per 100 _____

_____ **WHY I GO TO CHURCH,** reprint of a famous article from *Coronet* — $1.00 per 100 _____

_____ **WHEN YOU ATTEND,** a card on church attendance for mailing or handing out — 60¢ per 100 _____

TURN OVER CHARTS

_____ **TURN OVER CHARTS,** "They Went Forth—Two by Two" prepared by Dawson C. Bryan — The set, $12.00 _____
118 poster-size pages for pastors to train laymen in visitation evangelism. Four training sessions.

_____ **SOUND FILMSTRIP,** "Bringing Christ to the Home," professionally prepared — The set, $12.50 _____
16 mm. filmstrip on visitation evangelism. Sound recorded on regular home phonograph records.

Drop TIDINGS a postal for free visitation materials booklet

First Sunday in October

Or Nearest Preaching Sunday

World Wide Communion materials are attractively printed in rich purple or blue

NO.			AMT.
_____	**"THE LAST SUPPER"**—preaching picture by Howard Ellis in full color	$5.00	_____
_____	**"SPECIAL INVITATION"** Cards to attend World Wide Communion Suitable for mailing or carrying to every home.	60¢ per 100	_____
_____	**"SPECIAL INVITATION"** Folder to attend World Wide Communion Four-page folder with same message as above card, and additional features.	$1.00 per 100	_____
_____	**WORLD WIDE COMMUNION BULLETINS** Dignified and helpful. Churches may print their local calendar on the inside pages	$1.00 per 100	_____
_____	**WORLD WIDE COMMUNION COVENANT CARDS** Use one for every member. See miniature reproduction on page 11	50¢ per 100	_____
_____	**ATTENDANCE REGISTRATION CARDS** Order one for every person who will attend on World Communion and other Sundays	50¢ per 100	_____
_____	**WORLD WIDE COMMUNION LETTERHEADS** (8½x11) To give emphasis to the pastor's World Wide Communion letter to his members	$1.00 per 100	_____
_____	**"DRAW NEAR WITH FAITH,"** by Bishop W. Earl Ledden New World Wide Communion leaflet for mailing or carrying to every home before World Communion Sunday, with Special Invitation and Covenant Cards	$1.00 per 100	_____
_____	**"THIS DO IN REMEMBRANCE OF ME,"** by John L. Ferguson Written for laymen. Simple, informing, and inspiring.	75¢ per 100	_____
_____	**THE SACRAMENT OF THE LORD'S SUPPER IN THE METHODIST CHURCH,** by Hubert C. Smith Designed to lead the worshiper into greater appreciation of the ritual service	75¢ per 100	_____
_____	**THE MEANING OF THE COMMUNION,** by E. Stanley Jones As good today as when pastors ordered several hundred thousand	75¢ per 100	_____
_____	**WHY I COME TO THE COMMUNION TABLE** (card) A card with a great message. Excellent to distribute at Communion service.	60¢ per hundred	_____

BOOKS FOR EVERY HOME

_____	**THE METHODIST PRIMER**	25¢ each; 25 for $5.00	_____
_____	**THE BELIEFS OF A METHODIST CHRISTIAN**	35¢ each; 20 for $5.00	_____
_____	**A PROTESTANT PRIMER**	25¢ each; 12 for $3.00	_____

MOVIE TRAILERS

_____	**MOVIE TRAILER NO. 1** (45 seconds) "See You in Church Sunday"	$7.50	_____
_____	**MOVIE TRAILER NO. 2** (30 seconds) "See You in Church Sunday"	$5.00	_____

AIR MAIL THIS TO

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Please fill my order as checked.

( ) Payment enclosed

( ) Charge to treasurer

( ) Charge to my account

Rev., Mr., Mrs., Miss _____ NAME

_____ ADDRESS

_____ Church Treasurer

_____ Address

Date _____ Order placed by _____

Money spent by a church for evangelistic literature is money wisely spent

Plan Now

For large attendance during the fall months

Let
World Wide
Communion
Sunday
Oct. 2

Begin
the Greatest
October
Your Church
Has Had

Start a "See You in Church Sunday" Crusade

on that date that will

1. Reclaim inactive members;
2. Bring prospective members to your church; and
3. Revitalize the spiritual life of your whole church and community

The Time Is at Hand

AIR MAIL YOUR ORDER FOR MATERIALS NOW

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Have your church subscribe to *Shepherds* for every member of your church Committee on Membership and Evangelism. Begin with this issue.

Now

Masterpieces of Religious Art

Full Color

on the covers of THE UPPER ROOM

Beginning with the November-December Issue

Beginning with the November-December issue, *The Upper Room* makes another significant advance with the cover printed in the full four-color process. *The Upper Room* will reproduce as faithfully as possible great religious paintings which have devotional value in the ideas they express and which have won a place among the masterpieces of art.

For many years ministers and religious leaders have found in the covers of *The Upper Room* (and with the aid of the interpretations by Dr. Bailey) material continually useful for the enrichment of their teaching and preaching. Now this step forward will further enlarge that ministry.

Hundreds of people have made it a practice to preserve the covers and interpretations as valuable scrapbooks of religious art. It is expected that many additional thousands will begin this practice, now that the covers have the added attractiveness of full color.

Arrangements for this change have envolved much study and research. Consultants have included not only printers and engravers but authorities in the field of art. Valuable assistance is being rendered by the Curator and staff of the National Gallery of Art, Washington, D. C.

The first painting to be reproduced is one of the favorites of all Christians, Hofmann's *Christ Among the Doctors*. It tells the story of the boy of twleve who says, "Wist ye not that I must be about my Father's business?"